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For the Panoplist.

ON THE DECEITFULNESS OF SIN.

IN the character of sin, as given by the inspired penman, deceitfulness is a prominent feature. In that melancholy scene, in which it was first exhibited on earth, its nature was peculiarly distinguished by guile. Its malignity was concealed, and its destructive consequences were denied; while, on the contrary, the highest honors, enjoyments, and privileges, were promised as following in its train. The father of lies boldly denied the declaration of Jehovah,—concerning the consequences of disobedience, pronouncing “Ye shall not surely die,” and adding, as a still stronger inducement to transgression, “Ye shall be as gods, knowing good and evil.” The deluded mother of our race hearkened to the language, which professed so much regard to her honor and happiness; she resolved to comply with the suggestions of the deceiver; “she plucked, she ate,” and at once precipitated herself into the ruins of the apostasy.

From that dark hour, when sin entered into the world, it has invariably first deceived, and then destroyed, the children of disobedience. In this light is it exhibited by the apostle; “but sin, taking occasion by the commandment, deceived me, and by it slew me.” Conformably with this representation, the caution frequently occurs in the volume of inspiration, “Be not deceived;” and the apostle thus addresses the Hebrew believers, “But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin.”

Clearly to discern the tendency of sin to delude and betray the soul, is of the highest consequence, in order to the enjoyment of spiritual safety. The common regard, entertained by men, for their temporal interests, leads them cautiously to avoid, and, if possible, to escape, such imposition as exposes them to the loss of their lives or of their property. How much more reason have they earnestly to deprecate, and carefully to shun, that deluding influence, which puts at hazard their immortal welfare?

By attentively considering the nature of sin it will be easy to discover in what its deceitfulness consists. Sin alienates the heart from God, produces aversion to him and opposition towards his character and law, fastens the desires of the soul upon temporal objects, and ex-

alts self to the neglect of God, and in contempt of his authority. It perverts and corrupts the will and affections, so that under its influence, the natural desires of men are contrary to holiness, and are attracted altogether towards sinful objects. These objects are consequently viewed in a false light, and are conceived to be of the highest value, while those which are holy are regarded as deserving of no esteem. The world is decorated with alluring charms, and the Creator is dishonored and discarded. Sin, in exerting this powerful influence upon the heart and affections, presents all objects in false colors, and thus blinds and perverts the judgment. The highest good is fancied to exist where it cannot be found, and objects of supreme importance are neglected. Deceitfulness is therefore so combined with the very nature of sin, that the heart under its dominion is, of course, under the power of delusion. Its love and hatred are misplaced and wrongly directed. The moral beauty of the divine character is neither discovered nor desired. The deceiving power and influence of sin appears thus to have its seat in the depraved heart. To a pure and holy angel, whose affections and desires are perfectly conformed to the character and law of God, all objects appear in their true light; those which are holy being regarded with the highest complacency and delight, while those which are sinful, are beheld with perfect and irreconcilable hatred. Had not sin taken possession of the hearts of men, so as to govern their affections,—had they not departed from the living God in their desires and aims,—it would have no power to delude their souls. But, on the contrary, being estranged from their Creator and righteous moral Governor, in their temper and inclinations, their heart is at once deceitful above all things and desperately wicked.

The deceitfulness of sin is to be discovered in its operations and effects. Sin, for the most part, conceals its own nature from the persons who are held in its captivity, so that it is not seen nor suspected, even when it holds their souls in bondage. The sinner, even in gratifying his corrupt passions and in indulging his evil inclinations, secretly flatters himself, that he is not chargeable with guilt. He is pure in his own eyes, ignorant of the delusion in which he is involved, while ‘a deceived heart has turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?’ This is the character, which, in the language of Solomon, is ascribed to the adulterous woman. “She eateth and wipeth her mouth, and saith, I have done no wickedness.” Sin insinuates itself like a secret, subtle poison, and brings the subject of it completely under its power, while he persuades himself into the belief, that he has escaped the snare, which is laid for his soul. It renders the conscience callous and unfeeling, so that the corrupt exercises of the heart, together with outward sinful actions, are not discerned in their true moral deformity; while to the mind savingly enlightened by the Spirit of God, the same objects appear unspeakably criminal and odious.

This characteristic feature of sin appears, also, in the false security which it produces. Under its influence, the fear of punishment is removed, and the inconsiderate transgressor is emboldened to pronounce, “I shall have peace, though I walk after the imagination of my own heart, and after the sight of my eyes.” The denunciations of divine

wrath against all the impenitent workers of iniquity, are disbelieved and disregarded, and the presumptuous hope is fondly indulged, that the day of retribution will never arrive. The language of such persons is, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were, from the beginning of the creation."

The deceiving nature of sin induces many to regard their performance of some external duty, as being a compensation for sin. Blind to the spirituality, extent, and holiness of the divine law, they adopt some erroneous standard of their own invention, by which they think to be justified before God. Hence their secret sins are either forgotten, or viewed as of small account. Every thing appertaining to themselves, which they conceive to be praiseworthy, is highly estimated, and is regarded as greatly overbalancing their guilt. Were not persons of this character lamentably ignorant of their own depravity, and also of the claims of the divine law, they would perceive, that what they regard as meriting the approbation of God, is, in truth, an abomination in his sight.

The same principle excites the sinner to allege the sins of others, in his own justification. Looking upon those, who are more openly and notoriously wicked than himself, he fancies that there can be no serious criminality in one, who sustains a character so much fairer than theirs. In view of the sins, which appear in professed Christians, he labors to persuade himself, that their spiritual state is no better than his own; and hence he infers, that as they hope for salvation, he has himself no reason to fear. In this reasoning, and in the conclusion drawn from it, there is the grossest deception. God has, in no instance, made the character and example of sinful man the standard by which others are to be judged. The rule, by which all must be tried, to determine their sinfulness and desert of punishment, is a rule, which requires perfect holiness, and points out all sin as deserving the eternal displeasure of God. They, who forsake this perfect standard, are in danger of plunging themselves into most fatal error. The sinner's personal guilt lies with its full weight upon himself, and cannot by any means be removed, by the most aggravated sins, which are found in others.

The deceitfulness of sin may be detected in those, who rest their hope of eternal life entirely upon past experience, and thence become indifferent to present duty, and content to live in known transgression of divine precepts. In this case the favor of God is expected without a warrant, and in opposition to such evidence as should excite the highest degree of alarm. He, who possesses well founded hope, will be supremely solicitous to purify himself from his sins, and to present himself a living sacrifice unto God. But he, who is unconcerned respecting the corruption of his own heart, and is yet confident of his good estate, relies upon a sandy foundation, which the floods and the tempests will sweep away. Entertaining a firm persuasion, that his sins are pardoned, and that he has a fair prospect of heaven, he becomes unwatchful respecting his spiritual state, and his immortal interests. The instructions and warnings of the Gospel are passed by with inattention and indifference, while the self-deluded soul is constantly hastening to irretrievable ruin.

From the same cause, multitudes are induced to believe, that a more favorable season for repentance will yet arrive. They hearken to the suggestion, that the demands of religion may be safely deferred till the latest period of life, and that then pardoning mercy will certainly be obtained. This presumption is the offspring of self-flattery, and self-deception, and is abundantly and most solemnly reprov'd and condemned in the word of God. The admonition is addressed to all the impenitent, "To-day, if ye will hear his voice, harden not your hearts."

There are likewise still other consequences resulting from the deceitful nature and influence of sin, which deserve distinct consideration, and which serve still further to illustrate this subject. From the deluding operation of sin proceeds, to a great extent, a spirit of self-confidence. The person under the power of this delusion often entertains no just views of his own ignorance, or of the necessity of divine instruction. He imagines that he already possesses sufficient knowledge, so that he scorns the place of a humble learner, and refuses to be taught even by the oracles of God, and much more by the lips of his fellow men. He repels with disdain every attempt in others to inquire into his views of religion, and into his acquaintance with revealed truth. His mind revolts at what he deems an impertinent inquisitiveness, but which is in fact a manifestation of the purest benevolence, on the part of those, who would make his spiritual state the subject of investigation, and who exhort him not to be high-minded, but to fear. It is most congenial with his desires to be his own instructor, and to be permitted to manage the concerns of his soul agreeably to his own inclinations, without counsel or reproof from others. A strong persuasion of the all-sufficiency of his own powers, and of the safety of his state, renders him perfectly unteachable. His heart and conscience are entirely closed against conviction. A stranger to all humility and meekness, he resolves to be called in question by none, while he resists the calls of God, and the warnings of his word and providence. Accordingly, he receives no benefit from the means of grace, but continues established in ignorance of his own character, and encompassed with a strong defence against the force of merciful intreaty and solemn admonition.

The deceitfulness of sin removes salutary restraints from the conscience. By this means, men become prepared to fall into temptation. Involved in moral blindness, they possess no just discoveries of the moral evil of sin, as its nature and consequences lie concealed. Unapprehensive of danger, they neglect the necessary means of spiritual safety, so that the enemies of their souls easily seize them as their prey. By this removal of the obstacles calculated to check them in a course of presumptuous transgression, Satan gains a peculiar advantage against them, and even leads them captive at his will. Thus have multitudes been led to perpetrate most heinous crimes. Destitute of tenderness of conscience, and unawed by the holiness of the divine character and law, they have yielded themselves to the dominion of the vilest passions, and have been hurried into the deepest guilt.

The same cause, which removes restraint from the conscience, prevents backsliders from being reclaimed. Not inclined to suspect them-

selves, they flatly deny the truth of any representation, which brings upon them the charge of blame. Those, who tenderly warn them or express a full persuasion, that they have departed from God, and wandered into a forbidden path, are more likely to procure resentment than gratitude, for their faithfulness. There being no self-distrust, all arguments to enforce the duty of self-examination, are entirely unavailing. On the contrary, pleas are industriously employed in justification, and they, who deem these insufficient, are accounted enemies, who are governed by prejudice. The conscience having become unfeeling and the heart obdurate, the door is closed against all attempts to bring such persons to a just discovery of their sins, and to true humiliation and repentance. They are hardened through the deceitfulness of sin.

By the same means hypocrites are confirmed in a false hope. They deem it unnecessary to pry into the state of their hearts, and rigidly to apply to them the tests of character given in the volume of inspiration for determining their real state. Being unsuspecting respecting themselves, they are ever prepared to put the best possible construction upon their own moral feelings and conduct. In their view, it is quite sufficient, in order to maintain inward peace, and to establish their hope, to look back upon some previous exercises, or to enumerate the outward duties which they are accustomed to perform. They thus shun the light and walk on in darkness. Having been mistaken at the outset of their course, when they conceived that they began the Christian life, they persist in dismissing fear, and in strengthening themselves in self-confidence. They choose to remain ignorant of their sin and danger, and are unwilling to learn that they have a name to live while dead. Their security they cherish with the utmost fondness, nor, unless divine power interpose, will they awake to a just discovery of their fearful condition, until it is disclosed by the light of eternity.

Finally, by the deceitfulness of sin, many are hardened in final impenitence. They flatter themselves, that their state and prospects need not excite alarm—that their sins are not of a threatening nature—that God is too merciful to banish them to final and eternal misery, and that they shall yet exercise repentance ere they are smitten with the stroke of death. Thus they fortify themselves in carnal security, and pass on to the grave. Never imagining that they are betraying their souls, they constantly cry, peace and safety, and dismiss every merciful intreaty, with the language of Felix, "Go thy way for this time; when I have a convenient season I will call for thee." The loud alarm sounded in their ears, by the threatenings of the divine law, the sweet invitations addressed to the humble penitent, in the Gospel of peace, and the solemn warnings issuing from the dying bed and the hollow tomb, all fail to awaken their consciences, and excite any doubt, concerning their eternal salvation. An enemy rules in their hearts, to whose subtle and fatal suggestions they willingly listen, till their souls are summoned away, with all their guilt upon them, to meet the terrors of the Almighty.

D.

For the Panoplist.

ON HAVING A MISSIONARY FIELD.

EVERY man acquainted with himself well knows how frequently his strongest resolutions are broken, and how much nobler was the appearance presented to his own imagination by his schemes of great exertion, when first projected, than that which is seen in their accomplishment. I cannot well conceive, that a man of ordinary sensibility should compare the actual amount of his labors with the anticipations which cheered his opening prospects, and not suffer many painful recollections. In the general apathy of most men, the natural aversion to labor, the selfishness which will not move a finger beyond its own narrow circle, or perhaps in a combination of all the three, is found an insurmountable obstacle to the performance of those great works of beneficence, to which every Christian should feel himself solemnly bound to contribute his ready assistance. A clear perception of this lamentable weakness in our nature, has induced some minds of the first order, to confine themselves to established rules of daily employment, and also to appropriate certain sums most sacredly to works of beneficence.

I shall briefly mention a few of the advantages of such an appropriation, particularly in regard to the bestowment of those charities, which are expended far from the residence of the donor.

Nothing is better known than the fact, that a claim which is seldom brought before us is easily forgotten. This neglect is not confined to the legal transactions of business; but even our dearest friends experience the unhappy effects of our forgetfulness. But where the demand of our assistance is not enforced by legal sanctions, nor urged by the endearments of personal friendship, the probability of neglect is so strong, that some memorial is absolutely necessary to remind us of a duty we have perhaps solemnly resolved to perform. On account of this easy neglect of a charity, whose object is removed beyond the circle of our daily walks, some method should be adopted by the friends of missions to keep constantly before their minds the cries of the heathen world, and their irresistible claims on the compassionate assistance of every disciple of Jesus Christ. I know several measures have been proposed for raising charitable funds; but none has come within my observation promising so much success, as that of laying aside, at stated intervals, some portion of our earnings, or devoting a specific part of our time solely to this object.

As so large a proportion of our citizens are engaged in agriculture, the direct and easy method for them to raise a certain sum annually for missionary purposes, will be to select a spot of cultivated land, and consecrate all its products to the design of sending the Gospel to the destitute. Some of the advantages of such a measure are the following:

1. The very act of appropriation would remind the laborer, that what he calls his own is in truth the property of God; that he is put in trust with a certain share of worldly possessions, as a steward or tenant at will, and will be required to render an exact account of his

administration, and to surrender the whole, at the summons of the Great Proprietor.

2. All men, as hinted above, are very liable to forget a well known duty, and also to forget it soon. This sinful forgetfulness of acknowledged truths, is one essential occasion of preaching the Gospel continually where it is already generally known. The plainest truths must be often repeated. Now if a certain part of each man's employment were a particular labor for the express intention of promoting Christianity, it would often, in the happiest manner, call his attention to the subject. It would lead him to examine the evidences of his piety, and the motives of his actions.

3. This selected spot, cultivated by his own hands, and its products devoted to God, as an acknowledgment for his goodness, might serve to renew his gratitude. While considering the amount as pledged to the heathen, he might naturally consider the value of an immortal soul, and the unspeakable excellence of the salvation offered in the Gospel.

4. Especially would this measure serve to remind the laborer of the universal connexion between the end and the means. In his agricultural operations, he observes how soon a neglected field produces thorns and briars, but that no good fruit is ever expected without incessant toil. A small acquaintance with mankind may teach him, that the heathen, if left to themselves, will never be gathered into the Redeemer's kingdom,—never produce the fruits of righteousness; and that unless the good seed of the word of God be sown among them, no harvest will rise to life eternal. While the husbandman is forcibly taught his dependence on divine providence for all successful operations;—while he sees that without the seasonable supplies of rain and sunshine from heaven, no harvest rewards his toil;—why should not his mind instantly advert to the lessons of experience concerning the culture of the heart? He sees abundant proof every day, that notwithstanding the highest external advantages, no forms of religion can change the stubborn soil of the human heart, without the interposition of the Creator and Redeemer; but that it remains, under all the varieties of place and time, a barren vineyard producing the wild grapes of Sodom. Let him learn in the midst of his laborious exertions, to pray earnestly for the refreshing influences of the Holy Spirit, to descend on himself, his family, his country, and the world.

5. If a man clings fast to the opinion, that all the money he can possibly scrape together is so exclusively his own, that not a cent is to be liberated from his grasp, except on the demand of pure selfishness;—if he will not allow the Great Giver of all his possessions a right to call for a portion to be employed for His glory and the diffusion of his Gospel;—if he will not acknowledge, not only the wealth entrusted to his care, but even his own self, to be the entire and absolute property of Jehovah,—a property to be accounted for to the Supreme Proprietor,—then, indeed, he cannot be supposed very ready to open his hand to support the institutions of Christianity either at home or abroad. But let not such a man any longer pretend to be a disciple of the Savior. Let him no more exhibit the shameful inconsistency of professing himself a convert to a religion, whose first

command is, that the heart be given to God; whose unalterable laws require the doing good to all as he has opportunity,—and which was announced in the angelic song of “Peace on earth and good will to men.”

AGRICOLA.

For the Panoplist.

ON A MINISTER'S INTERCOURSE WITH HIS PEOPLE.

IN all periods of the Christian church, it is vastly important to the interests of religion, that ministers of the Gospel should enforce, by their daily intercourse with mankind, the great truths, which it is their duty to preach on the Sabbath. This is peculiarly the case at the present day, when activity holds almost the first place in pastoral qualifications. The minister, who is much in company with members of his congregation;—who sees them often at their houses, and at social religious meetings; who confers with them in private, and in a more public and promiscuous manner; who visits them in prosperity and in affliction, through a long course of years;—cannot but exert a very considerable influence in the formation of their character. He is doing more than he is probably aware of, either to quiet their consciences in sin, and harden their hearts against religion, or to awaken them to a life of righteousness, assist them in their spiritual warfare, and speed them in their progress towards heaven. The conduct of ministers, in their common intercourse with the world, is probably more various, than the doctrines which they publicly preach. I would solicit the reader's attention to the description of a few classes of persons, who sustain the clerical character. Some of these classes contain but a few individuals; but as they actually exist in our country at present, they ought not to be omitted.

To begin with the lowest class, (and a lower and more degraded class of human beings can hardly be named,) there are some unhappy men, professing to be ministers of the Gospel, and pretending to preach from Sabbath to Sabbath, who prostitute whatever talents they possess to purposes of buffoonery; and who seem to think their whole object accomplished, if they can excite a laugh at serious things, and banish from the minds of their followers all dread of a hereafter. It is not to be supposed, that he, who is a mountebank in the pulpit, can be any thing worse out of it; or that having ridiculed the most solemn and awful truths of the Bible in the most public manner, he can have either the disposition or the ability to do any good to his fellow creatures, by his ordinary conversation and example. On this class of professed teachers I have only to say, that the mere existence of such a class is a sufficient commentary on a certain favorite dogma of some people, which asserts, that simply *claiming to be a Christian minister* must be considered absolute proof of ministerial character. Lamentable, indeed, is the state of things, when a person of the stamp here described can obtain countenance, support and a crowded house. How desperately in love with perdition must those unthinking creatures be, who seek their gratification in listening to profane ribaldry, in a temple professedly dedicated to the service of

the Most High, and on a day set apart for his peculiar service.

A second class of ministers is composed of men, who sustain a character of decency and respectability, and wish to be consistent members of a grave and dignified profession. Into this profession they entered from merely worldly motives, and guided by calculations of mere secular advantage, just as they would have entered into commerce, the law, or any other profession, which might have suited their taste, or offered sufficient inducements to their ambition. The public performances of such persons may be far removed from levity; but their private conversation is not apt to possess the least tincture of religion. They never introduce any serious subject; and, when introduced by others, they know not what to say. A lady, who had such a minister for her religious instructor, declared, that whenever he visited her family, he never said any thing more solemn, or more nearly approaching religion, than that her children were "almost large enough to attend the dancing school." A clergyman of this sort, when declining of a consumption, was observed to spend his Sabbaths in reading French plays; and, as he mixed with society, only a few weeks before his decease, he neither did nor said any thing, which would cause a spectator to suppose, that he was either a minister, or a Christian. A man of wealth, in one of our large towns, who had been worldly minded and active in the pursuit of property, and had enjoyed that respectability which property and successful industry give, declared upon his death-bed, that he had belonged for thirty-five years to a certain religious congregation; that he had occasionally invited the clergy to his house; but that not one of them had ever said a single word to him on the subject of religion.

There is no doubt, melancholy as the fact may be, that a considerable number of those who enter into the sacred office, wish to be merely decent and respectable men of the world, when out of the pulpit. They prefer worldly company; they not only relish worldly enjoyments, but appear to have no relish for any other; their presence, when their character is fairly known, puts worldly men under no sort of restraint. They do nothing to excite a reverence for serious things. Their whole influence produces the conviction in the minds of beholders, that this world is all, and the world to come nothing.

A third class is composed of men, who are very considerably elevated above the one last mentioned. They preach with seriousness and earnestness; appear to be actuated by conscientious motives; and behave, during the week, with the most circumspect gravity. Their example gives no countenance to lightmindedness or frivolity. They are cheerful, yet sober and chastened, in their conversation; exact in the discharge of relative duties; kind and affable in their manners; and regarded by the more decent class of worldly men, as perfect models of clerical excellence. Yet they never introduce the topic of religion, however favorable the occasion, and however retired and free from interruption, in such a manner as to press the conscience, and alarm the sinner, or comfort the believer. They discover no fondness for social prayer, but rather decline it. When passing through the country, they seem to wish their public character to be

persons they find no difficulty; but, when others are present, they are less possessed; and when opposition is to be encountered, or arrogance repressed, they are entirely disconcerted.

I would remark, in conclusion, that ministers lose much more than they are aware of, by yielding to cowardice, to policy, or to the all-engrossing spirit of the world. They lose, or at least do not secure, the warm attachment of animated Christians. They lose the respect of many, who are not religious; and never obtain that weight of character, which the ministerial office is calculated to give. They lose the means of improving in the Christian life. They lose many precious opportunities of serving God, and of doing good to the souls of men. And what do they gain? What can they gain as a fair equivalent for their loss?

The grand remedy for all defect, in the performance of Christian duty, is love to God, to Christ, and to the souls of men. Let every person, who is conscious of great defects in this matter, labor and pray that the love of God may be shed abroad in his heart, and that he may be constantly under the influence of this holy principle. Then may he expect, that God will give him boldness, discretion, well tempered zeal, and happy success.

A. B.

EXTRACT FROM MR. HUMPHREY'S SERMON.

In the closing address to the audience, the following timely remarks, are deserving of particular regard; especially by those, who have any agency in forming and directing the public sentiment in this momentous concern.

"But my brethren, what are the preparations now making, in comparison with the actual wants of the single island of Owhyhee? Are we not in great danger, while we are doing a little, and crediting ourselves largely for it, of forgetting how much remains to be done? A vast empire is to be subdued "to the obedience of Christ," by his blessing upon the efforts of the Church. Fired with zeal to bear a part in this glorious enterprize, we despatch a file or two of volunteers, to occupy a single out-post, in a remote corner of the empire, and then, even before they depart, we felicitate ourselves and congratulate each other, as if the capital had already surrendered. Our hearts are pained, perhaps, when we think of the "dark places of the earth, which are full of the habitations of cruelty;" and we say they *must* be enlightened. We enter at first with ardor into the good work. We joyfully cast our gifts into the treasury of the Lord, in hopes perhaps, that a few such offerings will suffice; and when it is found that giving increases the urgency of new and more frequent applications, some are ready to ask, are these importunities to be always sounding in our ears? Are we never to be released from this tribute to the heathen? No, my friends, never, unless you will abandon them to their fate and deprive yourselves of the honor of being instrumental in their conversion. There is much more to be done than is likely to be accomplished in our day. We shall have at last to leave a great work for our children; if not also for their posterity. Instead of closing our hands, or relaxing our exertions, when we have fitted out this expedition, we shall certainly find occasion to redouble our diligence in behalf of the heathen. If the world is ever to be evangelized, the efforts of Christian benevolence must not only be every where continued, but greatly increased."

We give the closing paragraphs of the charge as containing advice and direction, suitable to the occasion, and fitted to impress the reader with the great and multiplied dangers and sacrifices of the missionary life.

"But time would fail to recount all the duties and the doctrines, which it is incumbent on you to do and teach. This holy Book contains your commission. This have we received of the Lord, and this do we commit unto you. Bind it upon your heart. Let it be your director and your comfort—a lamp unto your feet and a light unto your path.

"To a people of a strange language, you will be called, for many years: to preach even more by your benevolence, meekness, fortitude, patience, and holy deportment, than by your precepts. These speak a language which every rational being can understand. Even heathens will judge men by their fruits. "All your external conduct will be regarded by them as parts of your religion." They will be influenced by your instructions no farther than they perceive them to influence yourselves.

"Remember, dear brethren, the sad downfall of Lewis, of Broomhall and of Veason. "Let him that thinketh he standeth take heed lest he fall."

"The ordinary aids and consolation of ministers in Gospel lands will be denied to you. The advice and Christian faithfulness of your brethren you cannot enjoy. You must therefore draw your support immediately from the infinite, fountain, and be eminently men of prayer. In that moral wilderness you must gather your manna daily or perish.

"But let none of these things move you. "They that be with you are more than they that be with them." The consolations and encouragements prepared for you, if you continue faithful, are abundant, rich, and cheering. You do not go out under untried circumstances. A cloud of witnesses have already explored the "dark places of the earth which are full of the habitations of cruelty," and have encountered the dangers. You will avail yourselves of their experience.

"You may be assured of an interest in the prayers of many. But above all stay your trembling hearts upon covenanted faithfulness, and live upon the promises of God. You have put your hand to the plough; you cannot look back. You have forsaken parents and friends, and the elegances of civilized life, to labor and wear out in far distant and benighted lands.

"We have now consecrated you to God and to the heathen. You are, henceforth, dead to the world, dead to the refinements of civilized society, and the endearments of social ties in the bosom of your native land. Our eyes are shortly to behold you no more! But our prayers and our hearts go with you. Be faithful unto death, and may the blessing of many ready to perish be your reward and the crown of your rejoicing in the day of the Lord Jesus. AMEN."

MISCELLANEOUS.

For the Panoplist.

CHRISTIAN EXERTIONS OF GREAT BRITAIN AND THE UNITED STATES.

MANY people labor under great mistakes respecting the exertions of this country for the extension of Christianity, compared with those of other nations. It is not uncommon to hear persons extol our religious charities in such extravagant language, as would lead one unacquainted with facts, to suppose, that the amount contributed to such purposes in the United States, exceeds by far that given by any other class of professing Christians in the world.

This error is injurious on two accounts. *First*: like all other false opinions, it retards the progress of truth on the subject to which it relates. Those, who hold the opinion, that Americans are now doing more for meliorating the condition of mankind than any other nation, will naturally imagine our relative importance to be much greater than it really is. Not contented with allowing, that the nation to which we belong may be an important instrument in the work of

concealed. In the whole course of their ministry, in the pulpit and in private, they discountenance revivals of religion, and all extraordinary exertions to extend the kingdom of the Redeemer. Notwithstanding all their gravity, they hang as a dead weight upon the church. They will not even be able to raise up successors of as much seriousness as themselves possess; and, as to spiritual religion, it withers and perishes under their ministrations.

A fourth class have made greater advances towards a correct and consistent ministerial character. They preach faithfully and pungently, as well as seriously and earnestly. They shun not to declare the whole counsel of God. They attend many religious meetings beside on the Sabbath; are ready in prayer and exhortation; appear alive in religion; converse freely and promptly on religion, when there is any thing to call forth their exertions. But their principal deficiency lies in this: their religious conversation does not seem to flow forth spontaneously and abundantly, but waits to be prompted by the solicitations of others, or by some peculiar occasion. It seems to originate from a conviction of what ought to be done, rather than from a living, overflowing, perennial spring of love and grace in the heart. Hence it will be observed, that when these men are visited by friends, even by religious friends, their conversation sometimes runs the circuit of news, politics, literature, &c. before it touches upon those nobler subjects, in which all men are interested, and in which Christians should *feel* a constant interest. How unhappy the reflection, that men of piety and enlarged minds should meet and converse upon a great number of insignificant topics, and separate without exchanging a word respecting those great subjects, in which they have a deep personal concern, and on which the energies of heaven, earth, and hell, are expended. How much to be regretted is it, that persons well qualified to awaken the careless, guide the inquiring, enliven the dull, encourage the timid, and admonish the presumptuous, should let any opportunity of discharging these high duties pass without benefit to themselves and others.

The only remaining class which I shall mention, is composed of men, whose religion manifestly pervades their whole public and private character. In their family visits, in their occasional meetings with friends, in the large circle and the small circle, among intimate acquaintances and among strangers, in the retirement of their own families and abroad, they exhibit delightful evidence, that they are disciples of Christ; that they are employed about their heavenly Father's business; and that it is their pleasure, as well as their duty, to bear testimony perpetually to the efficacy of divine truth. I shall not be understood to mean, that they make themselves prominent in the eyes of those, into whose company they fall; or that they injudiciously obtrude the subject of religion upon others. All I intend is, that their circumspect conversation, their abstinence from even the appearance of evil, their prompt seizure of every avenue by which to communicate religious truth, their earnest desire to benefit the souls of men, their low estimate of worldly good compared with that which is permanent and everlasting, their habitual reference of all things to the judgment of the great day, and their steadfast looking toward

heaven, are so manifest traits in their character, that the world cannot refuse to see them. These are the men of God. Their light shines illustriously in a dark world. The good effects of their labors and their zeal, their prayers and their example, cannot remain long unobserved. At the final consummation they will be acknowledged as ranking among those, who have turned many to righteousness, and will shine as the stars forever and ever.

There are several things, which discourage even a faithful minister from engaging vigorously in the daily labor of diffusing religion around him by his warnings, reproofs, admonitions; in a word, by his faithful *testimony*. Some of these discouragements I shall enumerate.

1. Religious conversation is disagreeable to men of the world; that is, to almost all men, who are not religious. The introduction of religious topics gives them pain; especially if conducted in a solemn manner; so as to reach the conscience and the heart. This is plainly perceptible, and is strongly felt by all men, who are conversant with mankind, and who observe the operations of the soul. A man of delicate feelings hates to give pain to any one; especially to those, whom he is most solicitous to benefit. He therefore defers the allusion to subjects which he is afraid will be ill received. He waits for a favorable opportunity till no opportunity at all remains. I appeal to every man, who has attempted to make a serious duty of religious conversation, if this has not been his case frequently. What deplorable evidence of the apostasy, ruin, and wretchedness of the human race is afforded by statements of this sort. How humiliating that men, under all their obligations to love their Creator, and to become acquainted with his character, to repent of sin and seek salvation, to esteem this world as a mere passage to heaven, should treat with aversion all serious approaches to these interesting subjects.

2. Good men have their worldly attachments remaining, some in a greater and some in a less degree. They can join in conversation on many temporal subjects with spirit. They can make themselves agreeable; and I need not add that it is much more pleasing, so far as mere intellectual enjoyment is concerned, to carry on conversation with life and animation, than to drag it along by main strength, against the feelings of some of the parties. This circumstance operates powerfully; and the discussion of religious topics, which had been earnestly desired by the faithful minister, or the fervent private Christian, is too often supplanted by less important, but more universally acceptable, themes of conversation.

3. Many ministers are desirous of acquiring and retaining influence, and think it necessary, in order to secure this point, not to offend their people, or other men, by bringing home the solemn realities of eternity to their minds. Though such calculations are exceedingly mistaken, as well as culpable, they have their effect, and deter from many duties, which might otherwise be discharged.

4. As this world is unfavorable to the growth of Christian virtue, and the promotion of real godliness, some good men and sincere ministers, are so little used to religious conversation, that they cannot manage it discreetly and without embarrassment. With religious

persons they find no difficulty; but, when others are present, they are less possessed; and when opposition is to be encountered, or arrogance repressed, they are entirely disconcerted.

I would remark, in conclusion, that ministers lose much more than they are aware of, by yielding to cowardice, to policy, or to the all-engrossing spirit of the world. They lose, or at least do not secure, the warm attachment of animated Christians. They lose the respect of many, who are not religious; and never obtain that weight of character, which the ministerial office is calculated to give. They lose the means of improving in the Christian life. They lose many precious opportunities of serving God, and of doing good to the souls of men. And what do they gain? What can they gain as a fair equivalent for their loss?

The grand remedy for all defect, in the performance of Christian duty, is love to God, to Christ, and to the souls of men. Let every person, who is conscious of great defects in this matter, labor and pray that the love of God may be shed abroad in his heart, and that he may be constantly under the influence of this holy principle. Then may he expect, that God will give him boldness, discretion, well tempered zeal, and happy success.

A. B.

EXTRACT FROM MR. HUMPHREY'S SERMON.

In the closing address to the audience, the following timely remarks, are deserving of particular regard; especially by those, who have any agency in forming and directing the public sentiment in this momentous concern.

"But my brethren, what are the preparations now making, in comparison with the actual wants of the single island of Owhyhee? Are we not in great danger, while we are doing a little, and crediting ourselves largely for it, of forgetting how much remains to be done? A vast empire is to be subdued 'to the obedience of Christ,' by his blessing upon the efforts of the Church. Fired with zeal to bear a part in this glorious enterprize, we despatch a file or two of volunteers, to occupy a single out-post, in a remote corner of the empire, and then, even before they depart, we felicitate ourselves and congratulate each other, as if the capital had already surrendered. Our hearts are pained, perhaps, when we think of the 'dark places of the earth, which are full of the habitations of cruelty;' and we say they *must* be enlightened. We enter at first with ardor into the good work. We joyfully cast our gifts into the treasury of the Lord, in hopes perhaps, that a few such offerings will suffice; and when it is found that giving increases the urgency of new and more frequent applications, some are ready to ask, are these importunities to be always sounding in our ears? Are we never to be released from this tribute to the heathen? No, my friends, never, unless you will abandon them to their fate and deprive yourselves of the honor of being instrumental in their conversion. There is much more to be done than is likely to be accomplished in our day. We shall have at last to leave a great work for our children; if not also for their posterity. Instead of closing our hands, or relaxing our exertions, when we have fitted out this expedition, we shall certainly find occasion to redouble our diligence in behalf of the heathen. If the world is ever to be evangelized, the efforts of Christian benevolence must not only be every where continued, but greatly increased."

We give the closing paragraphs of the charge as containing advice and direction, suitable to the occasion, and fitted to impress the reader with the great and multiplied dangers and sacrifices of the missionary life.

"But time would fail to recount all the duties and the doctrines, which it is incumbent on you to do and teach. This holy Book contains your commission. This have we received of the Lord, and this do we commit unto you. Bind it upon your heart. Let it be your director and your comfort—a lamp unto your feet and a light unto your path.

"To a people of a strange language, you will be called, for many years: to preach even more by your benevolence, meekness, fortitude, patience, and holy deportment, than by your precepts. These speak a language which every rational being can understand. Even heathens will judge men by their fruits. "All your external conduct will be regarded by them as parts of your religion." They will be influenced by your instructions no farther than they perceive them to influence yourselves.

"Remember, dear brethren, the sad downfall of Lewis, of Broomhall and of Veason. "Let him that thinketh he standeth take heed lest he fall."

"The ordinary aids and consolation of ministers in Gospel lands will be denied to you. The advice and Christian faithfulness of your brethren you cannot enjoy. You must therefore draw your support immediately from the infinite, fountain, and be eminently men of prayer. In that moral wilderness you must gather your manna daily or perish.

"But let none of these things move you. "They that be with you are more than they that be with them." The consolations and encouragements prepared for you, if you continue faithful, are abundant, rich, and cheering. You do not go out under untried circumstances. A cloud of witnesses have already explored the "dark places of the earth which are full of the habitations of cruelty," and have encountered the dangers. You will avail yourselves of their experience.

"You may be assured of an interest in the prayers of many. But above all stay your trembling hearts upon covenanted faithfulness, and live upon the promises of God. You have put your hand to the plough; you cannot look back. You have forsaken parents and friends, and the elegances of civilized life, to labor and wear out in far distant and benighted lands.

"We have now consecrated you to God and to the heathen. You are, henceforth, dead to the world, dead to the refinements of civilized society, and the endearments of social ties in the bosom of your native land. Our eyes are shortly to behold you no more! But our prayers and our hearts go with you. Be faithful unto death, and may the blessing of many ready to perish be your reward and the crown of your rejoicing in the day of the Lord Jesus. AMEN."

MISCELLANEOUS.

For the Panoplist.

CHRISTIAN EXERTIONS OF GREAT BRITAIN AND THE UNITED STATES.

MANY people labor under great mistakes respecting the exertions of this country for the extension of Christianity, compared with those of other nations. It is not uncommon to hear persons extol our religious charities in such extravagant language, as would lead one unacquainted with facts, to suppose, that the amount contributed to such purposes in the United States, exceeds by far that given by any other class of professing Christians in the world.

This error is injurious on two accounts. *First:* like all other false opinions, it retards the progress of truth on the subject to which it relates. Those, who hold the opinion, that Americans are now doing more for meliorating the condition of mankind than any other nation, will naturally imagine our relative importance to be much greater than it really is. Not contented with allowing, that the nation to which we belong may be an important instrument in the work of

introducing the millennium, they seem anxious to make out our claim to be now reckoned the greatest of all.

Secondly: the greatest positive injury is done in preventing the diffusion of the Gospel. The man who thinks he has done more than any others, and far more than his fair proportion, in supporting any particular cause not immediately advancing his personal interest, does not usually press upon himself the obligation to increase his gratuitous labors. Men rarely fail to place their own estimated good deeds in a full view before their own minds; they are wonderfully alert in discovering when the amount of their benefactions exceeds that of their neighbors. Especially is this true, when the great work to be done, is of acknowledged general utility, and therefore demanding the support of all.

For the information of those persons, who suppose the Christians of the United States to have done more than their full share in attempting to spread the Gospel,—and who speak of it with an air of exultation, as if we might glory in being foremost in the ranks of benevolent enterprise,—I make a short statement of the monies received in England by the principal Missionary Societies in one year.

The London Missionary Society received in the year ending April 1, 1819,	\$ 94,814 29
Church Missionary Society for the year ending March 31, 1819,	121,958 65
Wesleyan (Methodist) Missionary Society for the year ending June 24, 1819,	101,839 60
Baptist Missionary Society for the year ending December, 1817,	29,547 06
The Society for propagating the Gospel, in the year ending Nov. 1819,	193,474 64
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Total for missions, received by these five Societies,	\$ 541,634 24
To the collections for missions, I add the net receipts of the British and Foreign Bible Society, for the year, ending May 5, 1819,	419,141 74
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	\$ 960,775 98

To form a just estimate of the exertions and of the real sacrifices necessary to produce such effects as these, let it be remembered, that England has been suffering the inconceivable distress and privations of a twenty year's war:—that the nation is groaning beneath an almost insupportable load of debt:—that taxes are levied to an enormous amount, not only on all the luxuries, but on almost every necessary article of subsistence:—that millions of her inhabitants are nearly or quite destitute of employment; that the number of persons assisted by the poor laws is beyond all example in any other nation:—and that the extensive charities at home supported by British munificence, are without a parallel in ancient or modern times.

Now to compare the above amount of charities for two specific objects, viz. missions abroad and the diffusion of the Scriptures, with

what is done in this country for the same purposes, affords the Christians of the U. States no very plausible ground for celebrating their own acts of beneficence.

The American Board of Commissioners for Foreign Missions received, in the same year as abovementioned, the sum of	-	-	-	\$ 34,166 68
The Baptist Board of Foreign Missions received, from May 1, 1818, to May 1, 1819,	-	-	-	18,942 17
				<hr/>
				\$ 53,108 85
The net receipts of the American Bible Society for the year ending May 13, 1819, were	-	-	-	38,036 29
				<hr/>
				\$ 91,145 14

It ought to be observed, that I have not been able to collect the receipts of the Edinburgh Missionary Society, the Society for promoting Christian Knowledge, (one of the oldest in Great Britain,) the treasury of the Moravians, &c. nor of the numerous Societies formed to promote religion within the limits of Great Britain and Ireland. Nor have I at hand the receipts of the United Foreign Missionary Society in our own country. They were not large, however. I am not sure as I have the receipts of the Baptist Board right, as they are stated in two separate accounts, one of the Treasurer, and the other of the Agent; and one may be partly included in the other. Our Missionary Societies, formed for promoting religion within our own limits, and all other associations of the same kind, which are omitted here, do not by any means equal those in Great Britain, which are likewise omitted.

From this statement it appears, that the people of this country give less than one tenth part as much to spread the Gospel among the destitute, especially those in foreign nations, as is given for that purpose by the people of Great Britain. Yet our population is about two thirds as great as theirs; and I stand ready to prove, by a long induction of particulars, that the people of the United States are much more able to pay one million dollars a year for the spread of the Gospel, than the people of Great Britain and Ireland are; or, in other words, that the payment of that sum does not require so great a sacrifice on our part, as on theirs.

The Methodists of Great Britain and Ireland, who possess comparatively little property, give three times as much money to send the Gospel abroad, as is given to the American Board of Commissioners for Foreign Missions. Let American Christians consider this subject well.

MONITOR.

THOUGHTS ON DUELLING.

AMONG the many evils, which form parts of the duelling system, some good will be educed from the development of character, which is

occasionally made. It has been the general crime and folly of men that they have exalted the character of warriors, not only beyond all reasonable bounds, but in total disregard of all moral principle. This perverse and most pernicious decision originated in the depravity of man; but it is greatly increased and extended by various delusions. Among these delusions, one of the most common is, that military and naval commanders possess high and excellent qualities, and are, in short, truly great men. It cannot be denied, that talents of a certain kind are necessary to the execution of any complicated and extensive agency. But some military commanders, of no vulgar fame, are in reality very stupid men; and have very small claims to respect, on any other account, than because they have so fool-hardy a disregard of personal danger, and so total a destitution of the fear of God, that, for merely selfish purposes, they are willing to become butchers of their species. Many a hero, both in ancient and modern times, has been feasted and praised, enriched and ennobled, without having ever possessed higher qualities of the mind or heart, than are often exhibited by the adroit felon, in his eluding the officers of justice, or escaping from the massy walls of a prison; without having shown a fiftieth part of the bravery, which distinguished the buccaneers, or a fiftieth part of the self-denial and perseverance, which are common with the savages of our wilderness. Whence this preposterous elevation of what is worthless and noxious above all that is truly venerable, and really useful to mankind? The delusion will be in a great measure dispelled, if the community can be brought to see warriors as they are:—amidst all their boasting pretensions to greatness, how little! with all their affected nobleness of soul, how mean! in the reception of the highest honors and emoluments, how unworthy! After a thorough and deliberate perusal of any famous duelling correspondence, let the astonished reader pause, and ask himself: *Are these the men, whom the people delight to honor?*

CAPITAL PUNISHMENTS.

We have contended, at different times, that capital punishments are entirely inefficacious, as to preventing, or repressing, crimes. When the pirates were sentenced to death at Boston, about a year and a half ago, it seemed to be confidently believed, that the speedy execution of these men would put an immediate stop to piracy; and the public were, or affected to be, extremely desirous that the day of their death should be as early as possible. For ourselves, we utterly disbelieved, that piracy would be stopped in this manner. What have been the facts? Piracies have been multiplying all the while, in the most surprising manner. A few weeks since, there were about *seventy persons*, in five or six cities of the United States, under sentence of death for piracy; eighteen in one place, fourteen in another, &c. A single southern mail brings intelligence, that more than thirty of these men are pardoned, or reprieved. Of the pardon, or the reprieve, we give no opinion; for we know not the facts: but of one thing we are very sure, and that is, that the hanging of seventy, or of seven hundred, would not of itself repress piracy.

As to the effect of capital punishments, we quote the following testimony of an experienced lawyer in Great Britain; merely observing, that of late it has been customary for the British Parliament to get information on interesting subjects, by appointing committees, who would call before them able and judicious men, conversant with those subjects, and require their opinions in the form of testimony.

THE following is the evidence given before the committee of the House of Commons on the criminal laws:

James Harmer, Esq. was called in, and examined.

You are a solicitor, residing in Hatton-garden? I am.

You have had considerable experience in crown practice at Old Bailey?—I have.

For how many years?—Twenty years, within a few months, for myself; and upwards of three years previous to that time in the office of Messrs. Fletcher and Wright, to whom I was last articled.

Have you any observations to make, with respect to the effect of capital punishment?—I have; first as to forgery; it appears to me that the punishment of death has no tendency to prevent this crime. I have, in many instances, known prosecutors, decline proceeding against offenders, because the punishment is so severe. Instances have come within my knowledge, of bankers and opulent individuals, who rather than take away the life of a fellow creature, have compromised with the delinquent. Instances have occurred of a prosecutor pretending to have had his pocket picked of the forged instrument; in other cases prosecutors have destroyed, or refused to produce it, and when they have so refused, they have stated publicly that it was because the person's life was in jeopardy. I will relate a recent circumstance, that occurred under my observation at the Old Bailey. A person through whose hands a forged bill had passed, and whose appearance upon the trial was requisite to keep up the necessary chain of evidence, kept out of the way to prevent the conviction of the prisoner; it was a private bill of exchange. I also know another recent instance, where some private individuals, after the commitment of a prisoner, raised a thousand pounds for the purpose of satisfying some forged bills of exchange;—and they declared, and I have good reason to know the fact, that if the punishment had been any thing short of death, they would not have advanced a farthing, because he was a man whose conduct had been very disgraceful; but they were friends to the man's family, and wished to spare them the mortification and disgrace of a relative being executed, and therefore stepped forward and subscribed the before-mentioned sum. I have frequently seen persons withhold their testimony, even when under the solemn obligation of an oath to speak the whole truth; because they were aware that their testimony, if given to its full extent, would have brought the guilt home to the parties accused; and they have therefore kept back a material part of their testimony. In all capital indictments, with the exception of murder and some other heinous offences, I have often observed prosecutors show great reluctance to persevere, frequently forfeiting their recognizances; and indeed I have, on many occasions, been consulted by prosecutors as to the consequences of refusing to conform to their recognizances, that is, to appear and prosecute the prisoner.

When you speak of the cases of murder and other heinous offences, do you mean offences accompanied with violence to the person, or which are likely in their consequences to inflict serious injury?—Certainly:—those are the offences to which I allude;—I know that many persons who are summoned to serve as jurymen at the Old Bailey, have the greatest disinclination to perform the duty on account of the distress that would be done to their feelings, in consigning so many of their fellow creatures to death, as they must now necessarily do, if serving throughout a session; and I have heard of some who have bribed the summoning officer to put them at the bottom of the list, or keep them out altogether, so as to prevent them discharging this painful duty; and the instances I may say are innumerable, within my own observation, of jurymen giving verdicts, in capital cases, in favor of the prisoner, directly contrary to the evidence. I have seen acquittals in forgery, where the verdict has excited the astonishment of every one in court, because the guilt appeared unequivocal and the acquittal could only be attributed to a strong feeling of sympathy and humanity in the jury to save a fellow creature from certain death. The old professed thieves are aware of this sympathy, and are desirous of being tried rather on capital indictments, than otherwise; it has frequently happened to myself in my communications with them, that they have expressed a wish that they might be indicted capitally, because there was a greater chance of escape. In the course of my experience, I have found that the punishment of death has no terror upon a common thief; indeed it is much more the subject of ridicule among them, than a serious deliberation; their common expression among themselves used to be,—“such a one is to be twisted,” and now it is, “such a one is to be topt.”

The certain approach of an ignominious death does not seem to operate upon them, for after the warrant has come down for their execution, I have seen them treat it with levity. I once saw a man, for whom I had been concerned, the day before his execution, and on my offering him condolence, and expressing my sorrow at his situation, he replied with an air of indifference, "Players of bowls must expect rubbers." Another man I heard say, that it was only a few minutes, a kick and a struggle, and it was all over; and that if he was kept hanging for more than an hour, he should leave directions for an action to be brought against the sheriffs and others; and others I have heard state, that they should kick Jack Ketch in their last moments. I have seen some of the last separations of persons about to be executed, with their friends, where there was nothing of solemnity in it, and it was more like parting for a country journey, than taking their last farewell. I heard one man say, (in taking a glass of wine) to his companion, who was to suffer next morning, "Well here's luck." The fate of one set of culprits, in some instances, had no effect even on those who were next to be reported: they play at ball, and pass their jokes, as if nothing was the matter. I mention these circumstances to show what little fear common thieves entertain of capital punishment; and that so far from being arrested in their wicked courses, by the distant possibility of its infliction, they are not even intimidated at its certainty; and the present numerous enactments to take away life, appear to me wholly inefficacious. But there are punishments which I am convinced a thief would dread, and which, if steadily pursued, might have the most salutary effect; namely, a course of discipline totally reversing his former habits. Idleness is one of the prominent characteristics of a professed thief—put him to labor. Debauchery is another quality, abstinence is its opposite—apply it. Dissipated company is a thing they indulge in—they ought therefore to experience solitude. They are accustomed to uncontrolled liberty of action—I would consequently impose restraint and decorum:—and were these suggestions put in practice, I have no doubt we should find a considerable reduction in the number of offenders; I say this, because I have very often heard thieves express their great dislike and dread of being sent to the house of correction, or to the hulks, where they would be obliged to labor, and be kept under restraint: but I never heard one say he was afraid of being hanged. Formerly, before Newgate was under the regulations that it now is, I could always tell an old thief from the person who had for the first time committed a crime; the novice would shudder at the idea of being sent to Newgate, but the old thief would request that he might be committed at once to that prison, by the magistrate, because he could there associate with his companions, and have his girl to sleep with him; which some years back used to be allowed or winked at by the upper turnkeys; but since the late regulations, certainly I have not heard of such applications being made by thieves, because now they are as much restrained and kept in order in Newgate, as they are in any other prisons. From my observation, I am quite certain that a thief cannot bear the idea of being kept under subordination. As to transportation, I with deference think it ought not to be adopted, except for incorrigible offenders, and then it ought to be for life; if it is for seven years, the novelty of the thing, and the prospect of returning to their friends and associates, reconciles offenders to it, so that in fact they consider it no punishment; and when this sentence is passed on men, they frequently say, "Thank you, my Lord." Indeed this is a common expression, used every session by prisoners, when sentenced to seven years transportation.

For the Panoplist.

THE EVIDENCES OF EARTHLY SUFFERING.

SOMETIMES, when passively receiving impressions from surrounding objects, I catch the varied expressions of countenances which meet my eye in my morning walk, or when I visit the crowded exchange. Among the thousands of faces, which thus unconsciously discover some of the feelings of the heart, I am often grieved to observe the large number which indicate mental inquietude.

Occasionally I see strongly depicted the terrors of a guilty conscience, seeking to hide its apprehensions beneath a fictitious show of mirth; but at intervals the mask falls, and the anguish of the soul breaks through all restraint. In the discomposed features and distressing sighs, which occasionally escape them, are discovered anxious bodings of evil to come. The spirit is troubled. The images of departed days flit across the field of mental vision, and although the rapid succession would seem to allow little opportunity for lasting impressions to be made, nevertheless, the effects of any serious recollection show, that the pangs of guilt are not always to be trifled with. On the visage of another I observe the sadness of disappointment. His downcast look and wrinkled brow seem to tell, that, though he may once have known happier days, those days and their attendant pleasures have long since departed. The sunny region, through which he once was passing, is exchanged for a dreary waste, in which "no verdure quickens, no salutary plant takes root." The same fields, in which were expected rich harvests of profit, or of honor, have yielded only thorns; and where the longing eye has sought in vain for cheering fruits, not even a single blossom has for a long time revived the fainting courage.

Although I am very ready to allow, that the expressions of the countenance are an exceedingly imperfect index to the disposition, still, some hints may be taken from them by those much conversant with mankind. The general conclusions occasionally to be drawn from the whole observations of a skilful physiognomist, would go to show how much more positive suffering exists in the world, than is generally supposed.

But to learn the extent of human miseries, no sound mind would rest its ultimate decisions on so fluctuating a basis as these casual appearances. Man may, and often does, keep up the appearance of cheerfulness and show external signs of a mind at ease, when in truth he is exceedingly wretched. The sad evidences of suffering in this fallen world are not confined to a small number of solitary facts; they meet us at every corner of our daily walks; stare us in the face wherever we turn;—and the more accurate knowledge any one has of the human character, the stronger will be his conviction of the preponderance of suffering in the world.

X.

PHILOSOPHICAL INTELLIGENCE.

Lunar Atmosphere.

DR. FERMIER, late assistant to Dr. Maskelyne, at Greenwich, has published some observations relative to a supposed lunar atmosphere. He says, "I have observed in occultations of stars at the moon's bright limb, that their light diminishes as they approach towards the moon, and in a few seconds before the occultation they appear very small, and seem to vanish gradually; but I always considered this appearance to arise from the superior brightness of the moon, compared with that of the star when very near its enlightened limb; the apparent magnitude of the star being rendered almost a point at the instant of its

disappearance. On the other hand, when the star emerges at the moon's dark limb, it emerges with almost its full splendor. The appearance is also the same, when the star immerses at the dark limb behind moon. Whether the star has immersed or emerged at the moon's dark limb, the appearance has always been instantaneous. In all the eclipses of the sun yet recorded, the circular section of the sun formed by the moon's limb is always regular and well defined; which I think would not be the case, had the moon an atmosphere sufficiently dense to occasion a refraction." *Chr. Observer.*

Mendicity Society.

THE Cheltenham Mendicity Society, in the course of the first year of their exertions, have registered 921 cases, which have undergone the most accurate investigation the Committee could effect. Of these, 357 were married persons, and 196 widowed, having families of children amounting to 951, in general dependent on them for support. Though the attention of the Committee has been almost exclusively directed to mendicants, yet in many instances, applications have been made to the society by persons not coming within its rules, yet evidently objects of charity, who have received private relief, by individuals of the Committee, but in no case from the funds of the Society. Others have been received into the poor house, till the Committee could consider how best to dispose of them. Some, on account of incorrigible idleness, evident imposition, repeated drunkenness, or habits of profligacy, have been rejected. Some deeply distressed but deserving characters, have been enabled to redeem their pledged goods, tools, or clothing, and have returned to their labor. Some able and willing to work, but out of employment, have been relieved and recommended to employment. Some, being notorious vagrants, have been committed to the house of correction, so that the town has been very generally relieved from that horde of beggars, which have hitherto infested its streets, and public walks. The whole expense of these operations amounts only to 101*l.* *ib.*

Encouragement of the Arts in Vienna.

THE Corporation of Arts and Trades has received an order from the Government to collect the productions of nature and industry, for the purpose of exhibition, in order to diffuse knowledge and excite emulation. We suppose the idea is taken from the occasional exhibition of works of French industry at the Louvre, begun in 1799, and which is considered to have produced signal advantages to the manufacturers of that country. The French lay great stress upon the progress of wool and cotton spinning within the last few years. Amongst the woollen stuffs, clothes and Cashmere shawls were exhibited. The most remarkable were made from Spanish wool: also a cloth, called *lapis lazuli*, from its resemblance to that production. Cashmeres were in great variety, and of various textures. The French chiefly pride themselves in the superiority they profess to have obtained in this particular branch.—The spectators at the Louvre were shown, in detail, the

advantages accruing to manufactures from the introduction of the Thibet goat. The skin being first laid out, the different articles produced from it followed in regular order. From the finest portion of the wool very beautiful shawls and stockings were made; a second quality was manufactured into hats which receive any color with great facility, while the skin itself forms a very good imitation of Morocco leather; the remainder of the hair is appropriated to tooth, flesh, and shaving bushes; the horns are converted into knife and razor handles.

ib.

On Subterraneous Sounds.

M. HUMBOLDT was informed by credible witnesses that subterraneous sounds, like those of an organ, are heard towards sunrise, by those who sleep upon the granite rocks upon the banks of the Oronoko. He supposes them to arise from the difference of temperature between the external air, and the air in the narrow and deep crevices of the shelves of the rocks. During the day these crevices are heated to 48° or 50° . The temperature of their surface was often 39° when that of the air was only 28° . As this difference of temperature will be at a maximum about sunrise, the current of air issuing from the crevices, he imagines, will produce sounds, which may be modified by their impulse against the elastic films of mica that may project into the crevices. The statement has been employed to account for the celebrated tones of the statue of Memnon.

ib.

Atmospheric Dust.

PROFESSOR RAFINESQUE, of Kentucky, in a paper on atmospheric dust, maintains, that an imperceptible dust falls at all times from the atmosphere, and that he has seen it on Mount Etna, on the Alps, on the Allegany and Catskill mountains in America, and also on the ocean. This is the dust which accumulates in our apartments, and renders itself peculiarly visible in the beams of the sun. He has found it to accumulate at the rate of from one fourth of an inch to one inch in a year, but in such a fleecy state, that it could be compressed to one third of its height. He takes the average of the yearly deposit at about one sixth of an inch.

ib.

Temperature of the High Lands of Asia.

It is well known, that considerable pains have been taken by the Baron de Humboldt and others, to ascertain the temperature of the most elevated regions on the globe, and particularly to fix upon the precise point of perpetual congelation. From the extensive researches of Humboldt, made during a continued series of travels both in Europe and America; from his indefatigable exertions, and the variety and accuracy of his experiments, the opinion seemed to be justified, that he had put the question at rest, and that we might as confidently say, that everlasting snow is found at a certain elevation above the level of the ocean, the latitude being known, as we can pronounce on the certainty of any other physical truth.

The height at which the reign of endless frost begins in the equatorial regions is stated at 15,700 feet. This ingenious traveller in his "isothermal lines of temperature," and Professor Leslie, in the construction of his tables of "the lower limit of perpetual congelation," seemed to have entertained not the least doubt that the theory was equally applicable to every region of the globe. Nor did their readers and admirers give a very reluctant assent to the correctness of the principles, which were supposed to be supported by too many unquestionable facts to be ever overthrown.

Recent experiments made on those immense mountains which separate Nepaul from Tartary, show that the theory, which had gained so much credit, and was well supported by observations on the mountains of Europe and America, is utterly inapplicable to those elevated regions of Asia. From the observation of Capt. Webb, as stated in a late *Quarterly Review** it appears, that at a place called the Nitee Pass, situated 16,814 feet above the level of the sea, on the 21 of August, not "a vestige of snow appeared in the Ghaut, nor on the projecting shoulder of the mountain ridge, rising about 300 feet on the left or western side of the pass; so that we may assume the height of the lower point of congelation, on the northern side of the Himalaya Mountains, at not less than *seventeen thousand feet!*" Although "on the southern face of this enormous chain the lower point of perpetual congelation, differs very considerably from that on the opposite side;" yet "neither on the southern face does the line of perpetual snow agree with the theory of Humboldt, Leslie, Kirwan, or any of the tables constructed in Europe. Thus Kedar-nath, on the verge of perpetual snow, was found to be 11,897 feet above Calcutta, or 12,000 feet above the level of the sea; being about 700 feet higher than Leslie's table would give for the height of this temple." Captain Webb had previously ascertained that the village and temple of Milem, in lat. $30^{\circ} 25'$ were, one 11,512, the other 11,790 feet above the sea, both of which, according to theory, would have been some hundreds of feet within the limit of perpetual snow; yet here he found extensive fields of buck wheat and Tartaric barley, occupying the space between the village and the temple. The following year, on the 21st of June 1818, on a ridge of mountains south of the Dauli river, he ascertained, barometrically, the elevation to be 11,790 feet above the sea, being considerably within the limit of eternal snow according to theory; yet, says Mr. Colebrook, "his encampment, where the observation was made, was surrounded by flourishing woods of hoary oaks, long-leaved pine, and arborescent rhododendron; and the surface was clothed with a rank vegetation of herbs."

"Nay, more, from an observation made the following day, on the summit of the Pilgointichurhai Pass, he concluded the elevation to be more than 12,700 feet above the level of the sea, yet no snow was visible, and the black soil was clad with creeping plants, and flowering shrubs in luxuriant abundance; and the shoulder of a mountain, on the one hand, rising still higher, was without a vestige of snow, and appeared, as far as the view extended through the mist, enamelled

* No. 44, pp. 417, &c.

with flowers; on the other hand a sloping declivity exhibited a forest of birch, pine, and rhododendron."

We continue in the words of the Reviewer.

"Whatever be the cause, it is now pretty certain, that an extraordinary degree of heat does prevail in the summer months on the elevated plain of Tartary; otherwise, the point of the curve of congelation, in the 30th parallel of latitude, could not be higher here, as it is, than under the equator on the continent of America, for the limit of perpetual snow on the side of Chimboraco is, according to the observations of Baron de Humboldt, at an elevation of 15,747 feet, whereas, that in Nitee Ghaut is, as we have seen, at not less than 17,000 feet, or 1,253 feet higher than the former, and at 5,500 feet, or more than a mile higher than it ought to be in that parallel of latitude according to the table constructed by Professor Leslie.

"The only explanation, which this anomaly seems to admit, is just contrary to that which would be applied to the comparatively small mountain masses of Europe, or other parts of the world; as in the instances of the Pic of Teneriffe, and the Abyssinian Geesh, the one at 13,000 having no snow for three or four months; the other, by Bruce's account, from 14,000 to 15,000 feet, being without snow at all times, owing, it is thought, to their peaked forms and their proximity to the sea. In the Himalaya and its northern plateau we have a vast extent of elevated land, which rises out of central Asia, as M. Pauw has observed, like the boss of a shield; whose extensive surface, instead of cooling the superincumbent atmosphere, has the effect of raising its temperature by the radiation of the heat collected from the rays of the summer sun; while the surfaces of slender pointed peaks, affording not the means of such radiation, suffer the heat to mount into the higher strata, where the capacity for caloric is greater. M. de Humboldt observes that these mountainous ranges of central Asia, and the vast plains which they support, form an immense mass of elevated land, stretching from Daouria on the East to Belur-tagh on the West, through forty seven degrees of longitude,—and from the Altai on the North to the Himalaya on the South, a mean breadth of twenty degrees of latitude:—presenting thus a surface of regions more or less elevated, equal to 3,266,500 square British miles, scarcely one of which is known in modern times, though it formerly contained the flourishing cities of Balk, Samarcand, Bokhara, Cashgar, &c. and was, as some have conjectured, the cradle of the human race. The Kylas, however, which joins the Himalaya in an acute angle, within the sides of which is the sacred lake of Manasarowar, appears to be the highest ridge; for behind it the waters flow northerly, by north-westerly, and northeasterly; shewing that in all these directions this vast plain declines in gradual slope, interrupted only by insulated mountain masses, or broken ranges. In crossing one of the gorges of the Kylas on the 15th and 16th of July, Moorcroft experienced a hard frost at night, beds of frozen snow lay in the ravines, and splashes of snow half melted in various parts, all which denoted a higher elevation than the Nitee pass. Baron de Humboldt further observes, that the Cordilleras of the Andes, though they extend from north to south one hundred and twenty degrees of latitude, are not

more, generally speaking, than from two to three, and very rarely from four to five degrees in breadth. It was no doubt a want of consideration of this great difference in the extent of surface, that led the Baron to make the erroneous comparison of the elevation of the great plateau of Tartary with that of the province of Los Pastos, in the Andes, the mean height of which he states only at, 3000 metres, or 9,928 English feet.

"This conclusion of his is the more remarkable, as the explanation which we have offered of the high degree of temperature, at the extraordinary elevation of the plains of Tartary, seems to coincide with the doctrine laid down in Humboldt's Essay on Isothermal lines. 'As the heat,' he says, 'of high regions of the atmosphere depends on the radiation of the plains, it is conceived that, under the same geographical parallels, one may not find, in the system of trans-atlantic climates, the isothermal lines at the same elevation above the level of the sea, as in the system of European climates.' Had this observation on the difference caused by the radiation of plain surfaces occurred to him, when writing on the height of the plains of Tartary, he would scarcely have thought of comparing the effects of the latter with those of the very circumscribed plains of Los Pastos.

"Besides, the extraordinary effect produced by radiation on elevated plains of vast extent, had been demonstrated by him, in the instance of the great height which the line of perpetual congelation reaches on the mountains rising out of the plain of Mexico. This line he finds by actual experiment to be, in lat. 19° — 20° , at 15,090 feet above the level of the sea, which is much higher than it ought to be according to theory; by Professor Leslie's table it would only be at 13,560 feet, making a difference of 1,530 feet, occasioned, no doubt, by the radiation of the plain. This effect is also obvious from the small difference in the height of the lower point of congelation on the side of Chimboraco, nearly under the equator, and on the mountains of Mexico in 20° of north latitude; the former being 15,746, and the latter 15,090 feet, making a difference only, in twenty degrees difference of latitude, of 656 feet,—whereas according to Leslie's table, the difference ought to be, 1,729 feet."

OBITUARY.

DIED, At Quincy, Ms. MADAM SARAH APTHORP, aged 84, relict of the late James Apthorp, Esq.

At Malden, Mrs. PHEBE SARGENT, aged 94.

In Quebec, Col. COUNT DUPRE, aged 90. He is said to have been second in command of the Canadian militia during the siege of Quebec in 1775—6.

At Robbinstown, Me. a Child of Mr. Shallady, aged 7 years. His death was occasioned by drinking rum, given him by some older boys to make sport.

At New-Brunswick, N. J. the REV. LEVERETT I. F. HUNTINGTON, Pastor of the Presbyterian Church in that city.

Near Detroit LIEUT. FISHER, murdered in a duel with Capt. Farley.

In Poland, GEN. SIERAKOWSKI. His interment was attended by the Grand Duke Constantine, brother of the Emperor Alexander.

At Beverly, MOSES BROWN, Esq. aged 72.

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RELIGIOUS INTELLIGENCE.

JOURNAL OF THE MISSION AT BRAINERD.

(Continued from p. 138.)

March 16, 1820. Father Hoyt and sister Sarah left Brainerd on a journey to Tallony; he on business relating to the projected school there, and she chiefly as a nurse, he being in a very feeble state of health.

18. Brother Reece being invited into the little room, where we keep the clothing sent for the use of the mission, and looking round upon the articles as they were laid up in their several apartments, was soon observed to be suffused with tears. Observing that he was noticed, he said, with a heart so full that he could scarcely speak, "I cannot keep from weeping, when I see what the good people are doing for us poor heathens. It makes me astonished to think we are so hard hearted and stupid, when others are thinking and doing so much for us."

Another boat load of corn arrived at our ware-house, containing about 1000 bushels. This is from the same man, who brought the 1500 bushels last winter, which got wet in the boats, and is designed to make up the deficiency of that, the greatest part of which was so damaged as to be unfit to eat, immediately after the warm weather commenced.

20. Brother Chamberlain went out for the purpose of inquiring into the expediency of immediately commencing a local school, in the vicinity of Fort Armstrong,—with instructions to make arrangements for said school, if, in his opinion when on the spot, appearances are as favorable, and the case as urgent, as they have been represented.

24. Brother and sister Conger returned from Father Gambold's. She has been very low, for a time apparently near the grave, and is still very feeble; but through the mercy of God, she is so far recovered, that she appears to have sustained no injury from riding home.

This evening brother Chamberlain returned from Fort Armstrong. In his opinion it is a very favorable and important time to establish a local school there.

In an interview with the principal chief of that district, brother C. inquired, if the people wanted a school. He answered by the interpreter, that they did not merely *want* a school, but that they wanted one *very much*. He said, they would be very glad of a large school, like that at Brainerd, and proposed a place for it on the Coosa river, where he said supplies of all kinds might be brought by water. On being told, we were not able to give them such a school,—at least for the present,—but could only furnish a teacher for such children as could board at home, he said they would be very thankful for such a school: that he had a small cabin, situated precisely where they wanted the school, which he would give for the use of the teacher; and that himself and neighbors would build the school house.

So far as could be ascertained, the chief spoke the mind of the whole district. All were agreed, that it would be best to have the school at the place named by the chief, which is on the Chatooga creek, about six or eight miles from Fort Armstrong; and brother C. gave encouragement to send a teacher in a few days. He also understood, that the Path Killer intended soon to ask for such a school in his neighborhood. This aged warrior and king, is telling his people, wherever he goes, that schools are very good for them, and they must keep their children at school until their teachers say they have learned enough; which, he tells them, will require at least four years. This venerable old man,

who is now so much engaged for the instruction of his people, we understand has never himself had the least instruction in a school.

26. Father Hoyt and sister Sarah arrived this morning from Tallony. They found sister Hall in a feeble state of health, but better than she had been. The people appeared very anxious to have the school begin. Boards were sawed to finish the buildings, and would be ready to work in a few days.

27. Meeting for business. Having heard brother Chamberlain's report respecting the prospect for a school on the Chatooga creek, near Fort Armstrong;—

Resolved, that preparations be made to send Milo Hoyt immediately to commence a school there.

Resolved, that brother Talmadge make out a list of the prices of the several articles of blacksmithing, and present it at the next meeting for business.

Resolved, that the hired men be discharged from their labor on Saturdays at four o'clock P. M.

29. This morning sister Talmadge was made the joyful mother of a promising son. This is the first male child born in the mission at Brainerd. May he live to become a faithful missionary of the cross.

At a meeting for business, *Resolved*, that Milo Hoyt be permitted to take, for the use of the projected school at Chatooga creek, certain articles of household furniture as by bill presented at this meeting.

Resolved, that he be permitted to take Darius Hoyt with him to assist at Chatooga a few weeks.

April 1. In church meeting, after preparatory lecture, David Brown gave a relation of his religious experience, and answered such questions as were put to him relative to his supposed gracious change. His relation and answers were satisfactory; and he was admitted by unanimous vote as a candidate for baptism.

3. Milo Hoyt and his wife set out for their new station on Chatooga creek, and took Darius Hoyt with them. Brother Vail went with them, and took such articles of household goods and provisions as were sent from this place. Chatooga is about 60 miles south by west from Brainerd, and about the same distance from Creek Path, and from Tallony.

Meeting for business. *Resolved*, that the bill of prices for blacksmithing, as presented by brother Talmadge, be accepted. As it appears there will be much more work in this business than one man can do;—as the poor natives frequently get more orders from the Agent for work of that sort, for which government will pay, than they can get smiths to comply with, and as a blacksmith, who is approved by the natives, and has a permit,—offers to labor for us, *Resolved*, that brother Talmadge be authorized to hire this blacksmith.

Resolved, that brother Talmadge have the management of the blacksmithing business.

8. Brother Vail returned from Chatooga. He had, on the whole, a prosperous journey, though he was somewhat hindered by the badness of the road, and by breaking a waggon. He left them all well, and cheerful. Their dwelling house, or cabin, is entirely in the woods, and rather small, being about 12 feet by 14, perhaps not quite so large. There is one small cabin in sight, but no village in that part of the country. The inhabitants are scattered through the woods, and each family on its own little plantation.

The news of their arrival soon spread, and numbers came to welcome their new friends, expressing great joy that we had arrived to teach their children. They had not begun their school house; having been waiting, as they said, for their teacher to come and tell where he would have it built. They were now ready immediately to set about it, and said they would soon have it ready for the school.

Mr. Espey, the millwright, from Athens, Geo. arrived this evening.

10. Meeting for business.

The millwright having this day examined several places which have been thought of for the mill, gives it as his decided opinion, that there is but one place where a dam can be made to stand. At this place the creek is not wide, and a firm rock extends from bank to bank, rising on each side of the creek. The only objection to this place is, there is not sufficient fall to place the mill near the dam; and we must be at the expense of digging a trench about three

quarters of a mile. But when done, it is thought the whole will be permanent; and a saw-mill, grist-mill, or any other water works that may ever be wanted, may be built within a few rods of the mission house, with plenty of water, at all times, and without the least danger from the flood, which, in this creek, is at times very powerful. If a mill-race is cut here, it will enclose in the bend of the creek about 300 acres of good farm land, which will require but very little fence on the bank of the creek to make it secure from all encroachments. Although we greatly regret the necessity of so much expense at this time, yet, considering the above advantages, and the great risk of building at any other place,—

Resolved, that we build the mill dam at the place recommended by the millwright.

12. Meeting for business. As it will be wholly impracticable to do our cooking as it ought to be done, in one small kitchen, if we bring into our present family all the laborers it will be necessary to employ, in order to proceed with our enlarged business; and as it is of some importance that the laborers should have their own time for eating, prayer, &c. and that their mechanical implements should be kept quite separate from those of the boys, therefore, *Resolved*, that we put up two small log houses between the mission house and the creek; and that a part of the mission family live there and cook for the laborers.

13. Received a letter from brother Butrick, dated the 8th inst. It was truly welcome, as we had heard nothing from him since the 3d day after he left us, which is now a full month. The prospects at Creek Path are hopeful. He writes,

"When we left Brainerd we lost our path, travelled till some time after dark, and came to the road near Little Meat's. We stopped, and were greatly refreshed by the kindness of our dear Cherokee friends. We left that place early on Sabbath morning, and went to brother Hicks's. The congregation there was not large.

"On Monday we travelled to Mr. Pardue's, visited Path Killer on the way; Tuesday to Mr. Burn's;—got a recruit of provisions: Wednesday to a large hickory blown down by the wind, where we had a very comfortable lodging. Thence to a Mr. Scott's;—Friday to a large whiteoak log in the woods, between Shoat's and Cox's;—Saturday to Capt. J. Brown's. We told him our business, and he informed others. Sabbath we came to his father's, where we were kindly received; but it being late in the day, we had no meeting. Monday Capt. J. Brown came—told me he had seen the chiefs;—that they were glad we had come, and wished me to accompany him the next day, select a place for the school house, and meet them at an appointed place. On Tuesday I went with Capt. Brown, but referred it to him, to say where the house should be. He selected a place. We met the chiefs, and I told my errand. They told me they would do as I had stated, and appointed the next Friday to begin the house. On Friday they assembled, old men and children. They cut the timber, and put up the house, making the inside 22 feet by 17. Saturday they made the boards without a saw, covered the roof, put up most of the chimney, cut out the door, split part of the puncheons for the floor, put in the steps, and hewed down the house inside. I think the house is nearly or quite as high as that at Brainerd. We appointed a meeting on the next day.

"Sabbath we met—perhaps 30 Cherokees, and a number of black and white people.

"On Monday, Tuesday, and Wednesday, a less number worked on the house, made a good floor, door, hearth, and back, finished laying up the chimney, chinked the house, made benches, &c. Thursday we began school, having 8 scholars the first three days.

"On the Sabbath, we attended meeting. Perhaps 60 or 70 Cherokees attended. I began a Sunday school for the blacks with 10 or 15 scholars. Monday about 20 scholars came: since that, we have had this week about 27; in all, upwards of 30 different scholars. Old Mr. Gunter told me to-day, he expected to send 10 in a month from this time. Last night the people had a talk; the Old Path Killer advised them to be attentive to our instruction, and to give their children into our care; telling them, that they must continue their children with us at least four years, in order to profit them.

"This morning they desired me to meet them at the store. I went; saw the Path Killer. I cannot but love him. The people agreed to send an express to Brainerd when necessary. I mentioned to them the propriety of having benches prepared as at Brainerd, to accommodate all the children, and expect they will procure plank and prepare them next week.

"The people here, from the oldest to the youngest, appear anxious to receive instruction, and some appear really inquiring after the truth. All the people whom we see, receive us as their nearest friends. So we say now: but how long we shall receive these undeserved marks of attention the Savior knows. It is not for any thing we are or do; but because they wish to learn, and have a disposition to be kind.

"I have written this letter in the singular, as if no one were with me; but our dear brother John has done much more than I have. He has not only done all that I have by interpreting, but has done much himself."

Speaking of the progress which the children have made in these few days, he says, "About 14, who knew none of their letters, have learned them, and read in syllables of two letters, and some in three. If the people continue pleased with the school, I think there will in a few days be 40 scholars. You will not be surprised, however, if there should not be ten."

The above appears to have been written on Saturday. Sabbath evening he adds, "To-day we have had a large collection of people for this country. About 100 Cherokees and blacks."

15. Brother Conger left us to take his eldest daughter to Father Gambold's. She expects to continue there a while for the benefit of instruction. Brother C. thinks it necessary she should have more learning, and that the business here is so constantly crowding upon the female department, that it would be best to place her where she cannot be taken off from the school.

Milo Hoyt came up from Chatooga, to obtain a horse and some other articles which are found necessary there. The people are very friendly, and he expects they will have the school house ready for the school next week.

This evening we were refreshed by a letter from the dear brethren at Elliot. Brothers Finney and Washburn were still there. They had attempted to get over to the Arkansaw, but were obliged to return on account of the high water. A desire to have their children instructed appears increasing among the Choctaws, and brother Kingsbury had gone to commence another establishment in that nation near the Tombigby.

Sabbath, 16. Milo Hoyt offered himself to be examined with a view to be propounded, if the church should think proper, for admission to full communion. Hopes have been entertained of his gracious renewal for perhaps more than a year; but owing to occasional darkness and doubts, he has hitherto been kept from making a public profession, through fear that his heart deceived him, and his profession would prove unsound. His supposed evidences have of late, in his opinion, been renewed with additional clearness. His relation and answers were satisfactory, and he was, by unanimous vote, received to be propounded.

17. *Resolved*, that Robert Step, one of the laborers, be dismissed from our service to-morrow for his bad conduct.

Milo Hoyt left us this morning to go to Chatooga.

22. Some of the laborers have been employed the week past in hauling timber for the saw mill and other buildings, with steers raised at Brainerd. Four pair already work very well; a fifth, and perhaps a sixth, may soon be added. Few people, in this part of the country, either red or white, know any thing about working oxen. A few pair well broken, introduced into different parts of the nation, may do much towards teaching the people, that "Much increase is by the strength of the ox." Cattle are so easily raised in this country, that the natives might easily furnish themselves with oxen, did they but know their value, and how to train them for work.

Sabbath, 23. The members of the church being detained after sermon, David Brown was examined, as to his knowledge of the nature and design of baptism, what constitutes a due preparation for receiving that holy ordinance, and what are the special duties and relations of the baptised. He giving satisfaction on all these points, next Sabbath was assigned for the day of his baptism.

24. Mary K. Rawlings, a member of the Presbyterian church in Washington, (Ten.) having offered her services gratuitously for our assistance here for a

time, and having no convenient mode of conveyance, unless we send for her, we sent David Brown with a horse to assist her in coming. We think the labors of this devoted young woman will be of great service here at this time, as the labors of the female department are increasing, and our sister Anna Hoyt continues in such a feeble state of health, that it is not probable she will be able soon to render much assistance, either in the school or in the kitchen.

Meeting for business. *Resolved*, that brother Conger with his family, remove into the new log-houses, as soon as they are in readiness.

27. David Brown returned with our beloved sister, Mary K. Rawlings.

Mr. Dawson, who is engaged as a teacher in the mission school, projected by our Baptist brethren in the eastern part of this nation,—called to make us a short visit. Mr. Dawson, and the Rev. Mr. Percy and family, have commenced their operations on the bank of the Hiwassee creek, about 20 miles from the Tennessee river, and about 120 from Brainerd, in the valley called Peach-tree. They do not expect to begin their school till corn is ripe.

28. Brother Dawson left us, on his return. He appears much engaged in Indian reform, and truly devoted to the work.

The laborers sent from this place to work on the school house at Tallony returned. They say the house is nearly finished, but the materials failing, they were obliged to leave about three days work, which can be done by a carpenter in the neighborhood. Brother Hall writes, that he hopes to commence a school in about two weeks.

(To be continued.)

JOURNAL OF THE MISSION AT ELLIOT.

(Continued from p. 29.)

[This journal was copied soon after it was received; and, after the publication of the preceding part, was inadvertently laid aside. We wish, however, to furnish our readers with a complete history of this mission.]

Sept. 21. 1819. At our meeting for business, read and considered the rules and regulations forwarded by the Prudential Committee. *Resolved*, that we make inquiries relative to two or three points, but, generally, we cordially approve of said rules and regulations. *Resolved*, that any brother have a right to call a special meeting for business. *Resolved*, that brother Kingsbury, as soon as practicable, prepare a joint letter to be forwarded to the Board.

23. Addressed a circular letter to those parents whose children we engaged to take in October, saying, that we are now ready to receive them.

Oct. 2. A little boy was brought to-day to be placed under the physician's care. Also, a white man, one of our neighbors, who has been sick for some time, was brought to our house. He requested us to take him into our family, that he might have the benefit of medical attention, change of air, and better attendance.

5. Eight more scholars were brought to school. We rejoice to see the interest which these people manifest for the education of their children.

7. The Choctaws, who came with their children on the 5th, are greatly animated with the school. They say, there never was so great a thing done for their nation. Sister A. V. Williams, who has been feeble since the death of her husband, is now so ill as to require watchers.

9. Sister K. sprained her foot badly: is unable to walk. Sister L. S. Williams is the only one of all the sisters able to attend to the business of the family. But the Lord has provided us with an excellent man to do the work in the kitchen.

Sabbath, 10. Had an interesting meeting. The number attending much as usual.

11. Brother K. has several days been unable to attend to business, on account of a painful swelling under his right arm. Sister A. V. Williams is better, but still feeble. Sister K. is able to walk a little.

13. Sister Williams is able to ride out. We would acknowledge with gratitude the kindness of our heavenly Father, in restoring to us so far the blessing of health.

At our meeting for business, *Resolved*, that there be a vacation in this school of six weeks, commencing on the first Monday of August annually, provided, it meet the approbation of the Prudential Committee. *Resolved*, that all donations from the inhabitants of this nation, and other donations from benevolent Societies and individuals made directly to us, for the benefit of this establishment, be recorded in a book kept for that purpose, and an account of them be rendered to the Board annually. *Resolved*, that the joint letters to Brainerd be written in alphabetical rotation. *Resolved*, that all joint letters, sent out from this establishment, be signed in the order following: viz. first the superintendent, afterward the brethren according to the time of their entering on the mission. When two came at the same time, they shall observe the order of age.

14. A white man, who has a Choctaw family, brought four children to school. He is desirous that we should take two or three more of his children; but we could give him no encouragement of receiving them at present. Some circumstances, in reference to this school, are very favorable. The children are placed entirely under our control. Their parents uniformly wish them to stay till, in our opinion, they have acquired a suitable education. No child has yet left the school, and we think no parents have any wish to take their children away. Many of them give encouragement that they will aid in the support of their children.

15. Sister L. S. Williams quite unwell. Two more girls, one about 19, and the other about 12 years of age, were brought to school. The father, who came with them, wished to enter four other children, who were orphans. In consequence of previous engagements we were obliged to decline taking them at present. He made a donation of four beef cattle for the benefit of the school.

16. The white man, who brought four children on the 14th, will tarry over the Sabbath. Gave him an octavo Bible, for which he appears very grateful; said we could not have made him a present which he should more highly value. He had read his Bible much the past summer; but often found difficulty in consequence of the smallness of the type, and the pages being defaced by use. On this account our present was the more acceptable, as the type was fair.

Brother K. is mostly confined to his room: the swelling under his arm is extremely painful.

17. The tumor under brother Kingsbury's arm was opened this morning, by which he found much relief, but was unable to attend public worship.

19. A valuable mare, which had been lost about ten months, was brought home. For this favor we were indebted to the exertions of the Rev. Joseph Bullen, of Jefferson Co. (Mis.)

20. Meeting for business. *Resolved*, that *Ahab-leen-tubbee*, the young man who is an apprentice to the blacksmith's trade, take the name of *Avery Holden*, at the particular request of brother Fisk.

21. Last night lost one of our best horses. He was found dead in the stable. We would notice the hand of Providence in restoring the lost mare in season to take the place of this horse; otherwise our business would have experienced a serious injury.

Sab. 24. Public worship as usual.

26. We have almost daily applications to take more scholars, but are obliged to desist, for want of female help. We are now busily engaged in daubing and preparing our buildings for winter. Meeting for business. *Resolved*, that we take one scholar, on condition that his father furnish provision and clothes for him. *Resolved*, that we take two more scholars, whose names ought to have been placed on the list of candidates, but were omitted. *Resolved*, that we take no more scholars on any consideration, except those now on the list, until we hear from the Board, and until we are better provided with women's help. *Resolved*, that brother Kingsbury take a journey to the Agency as soon as practicable, for the purpose of transacting some important business. *Resolved*, that four of the boys in rotation labor a day at a time in the field, until our crop be gathered in.

28. The sick man, who has been with us since the 2d inst. was able to leave us to-day. He has been very low, and for a time his recovery was doubtful. We hope he has received those serious impressions, which will be blest to his better preparation for a sick and dying bed.

29. A lad of about fourteen came to be admitted to the school. He has spent about three years in the white settlements, but has made very little improve-

ment in any thing that is good. We find much more difficulty, generally, in managing such scholars, than those who have lived wholly among the Choctaws. Spent a season of religious worship preparatory to the solemnities of the approaching Sabbath.

30. Two lads joined the school, one about 16, the other about 14 years old. Received an interesting packet of letters, among which was one from the Treasurer:—also one from Mr. William Slocumb, Marietta, Ohio, and two from females in Charleston, S. C., containing the most encouraging information relative to the interest excited in behalf of this mission, and the willingness of many to contribute to its support. We daily experience the truth of that gracious promise of our Lord, "Lo I am with you always, even unto the end of the world." In the season of our greatest discouragements, we experience the most precious consolations. May our friends and benefactors ever pray, that our faith fail not.

31. Had the privilege of coming around the table of our Lord, to commemorate his dying love. It gave us cordial pleasure to meet in this land of darkness even a solitary disciple of the Lord Jesus. This was a black man, formerly a member of the Baptist church in Savannah, Geo. under the care of the Rev. George Sweet. The Indians and blacks all say, he must be a good man. We could not but admire this testimony of heathens to the excellence of Christianity. Indeed, he carries evidence, wherever he goes, that he is a child of God. He has been sold from place to place, and is now owned by a half-breed, about two miles from us.

3. A lad of about seventeen joined the school.

Sabbath 7. Read the third of Williston's sermons on the Sabbath. The people were attentive. O that we felt more of the power of divine truth.

9. Business meeting. *Resolved*, that the report written by brother Kingsbury be forwarded to the Secretary of War. *Resolved*, that we buy a boat, or half of one, as soon as practicable.

11. Two of our large scholars were at play, when one of them gave the other a severe blow with his foot on the stomach. The effects which followed were alarming. Warm fomentations were immediately applied, and by the blessing of God the alarming symptoms were soon removed. The blow was evidently not the result of anger, but of carelessness. We have more than fifty children in our school and family, who eat and sleep together, work together and play together, and yet we have never witnessed a quarrel among them; and very seldom even an angry word, or any difficulty, which required our interference.

12. Four more children were brought for admission into the school. Such applications had become frequent of late, and we considered it our duty to resolve on taking no more, except those to whom we had given previous encouragement. Some of those brought to-day were not of that number; but parents, in one or two instances, whose children we had engaged to take, proposed to keep them back awhile, if we would take these. O, could some of the dear people of God know how much we need their help here, and could some, who have more than heart can wish, know our wants, we should not be necessitated to turn away so many of these benighted children, who are crying to us for instruction.

13. Forwarded a letter to the Treasurer, and another to Mr. Slocumb, Marietta, accompanied by an account of the present state and future prospects of this mission, and an address to the pious and benevolent in that vicinity, requesting them to aid us in our work, by sending supplies of provisions, which we have been induced to believe they would cheerfully do, if a feasible plan were proposed.

Sabbath 14. About an hundred, including the scholars and our own family, usually attend public worship. Finished reading Williston's discourses on the Sabbath. Have found them plain, practical, and instructive, and hope the reading of them will be followed by a divine blessing.

15. Had an opportunity of proving the attachment of one of the scholars to the school. A girl of nineteen, or twenty, has lately received the attentions of a young Indian, with whose conduct we were by no means pleased, and whom we thought very unsuitable for her partner. Her parents are our neighbors, but at the present are absent from home. We have been informed that they were not in favor of the connexion. In such a case, we deemed it our duty to interfere, and state plainly to her, that it was improper for the female scholars, while at

school, to receive the attentions of any person, particularly one of his character; that, if she persisted, she must leave school. She replied, that she could not think of leaving the school; that she would discard him wholly; and to make it the more effectual, she would not go home on Saturday, as formerly.

17. This morning one of our dogs showed signs of madness, and bit several hogs and another dog. We immediately shot it, and also the other, that was bitten. We regret the loss of these animals, as they are very serviceable in keeping the wolves and other wild beasts from destroying our stock. It is remarkable, that canine madness has prevailed of late, so far as we have heard, in all parts of the United States. Mad dogs have been as common in the Choctaw nation this season, as in Philadelphia or New York.

Meeting for business. *Resolved*, that the resolution, in regard to taking no more scholars than were then on the list, passed Oct. 26th, be rescinded, and that we take the two girls brought to day.

18. A caravan of seventeen half breeds, besides a number of women and children, arrived and encamped near the mission. Their intention is, to form a settlement near the Yazoo, above its junction with the Yalo Busha, and about 15 or 20 miles north of this place. There are yet no settlements in that part of the country. They have with them about thirty horses, nearly half of them packed with provisions, kettles, farming tools, &c. It is interesting to see these people, removing into the wilderness, for the purpose of engaging in agricultural pursuits. They stopped to get their tools repaired at our smith's shop. The Indians say, they do not know what they should do, if brother Fisk should go away. In the evening had an exhibition of the school, at which all our visitors were present. The children sung several hymns, and the opportunity was seized to make such remarks to the children, and those present, as were fitted to be useful. The spacious school room, hung round with Lancasterian lessons, was well lighted up, which, with the order and decorum of the scholars and the melody of their voices, produced the most pleasing emotions, and led us for a moment to forget that we were in a heathen land. A recollection of the contrast, between the present situation of these children, and what it was six months ago, called forth our liveliest gratitude to Him, who caused the light to shine out of darkness, and who is now, through the instrumentality of the Gospel, causing the wilderness and solitary place to bud and blossom as the rose. One of our Indian visitors observed, that he should not be tired of sitting there all night.

19. This morning the Indians are preparing to move on their journey. A sprightly half-breed girl about thirteen, earnestly requested that she might be received into the school. When we told her that we could take no more than we had, and some who were engaged; she wept much. Her friends, to pacify her, told her that she had no suitable clothes, and therefore could not stay. She replied, that she had one cow, which her father had given her, and she would sell that, and get some, if we would take her. Her intreaties affected our hearts. We had already enlarged our school beyond our means of support: our female help was feeble,—and we had resolved to take no more scholars: but when we see children so anxious to come where they can receive an education, and enjoy religious instruction, we believe the Lord will enable us to provide for them. We resolved to take the girl, and to keep her till we were under the necessity of sending her home. Her uncle, a half-breed, said, we might charge to him the clothes and blankets we got for her, and he would pay for them.

Friends of man and the Redeemer! have you no bowels of mercies for this people? Will you hear them plead for help and not help them? Two other girls, who joined the school a few days since, cried at the same time to go with some of their people who were in the company, but their friends would not permit them. These are the first children who have exhibited even a wish to leave the school, and they will no doubt become attached to it in a few days more.

22. A half-breed Chief, who has a son in our school, tarried with us all night. We questioned him to ascertain what were his ideas respecting the creation of the world, and several other truths recorded in the Bible. He said the red people knew nothing about these things, and then told us what he had understood from the whites; said he had been an orphan from a small boy; that his father who was a white man, would perhaps have taught him, had he lived;—that he now wished to learn these things, and had therefore sent his son to school. We asked him, if this part of the nation would make an annual appropriation of two

thousand dollars for the benefit of this school, as the lower towns had done, for one in their district. He said he had been trying all summer to do something for the school; that there was a council appointed some time since for settling the business, but that the whiskey kegs spoiled it. He had hopes that something would be done in the course of the winter. Received an interesting letter from Dr. Worcester, and another from Father Hoyt.

23. Brother Kingsbury left Elliot to day, for the purpose of making arrangements, relative to the establishments about to be formed in the lower towns.

December 3. A laborer, whom we hired a few days since, cut his knee badly with an axe. He will probably be unable to labor during several weeks.

4. Some of our larger scholars have of late manifested some discontent with the regulations of the school, particularly in respect to labor. But it is a great satisfaction to us, that they receive no support from their parents, or the people generally; and their complaints do not appear to excite any discontent among the other scholars.

7. Brother K. returned in good health. In the northeast district or lower towns, he met Capt. Folsom, who was authorized by the chiefs to make arrangements relative to establishing a school in that district. The result of this interview was communicated in a letter to the Corresponding Secretary, dated Dec. 4th. It has inspired us with fresh courage, hope, and zeal. Two thousand dollars a year, for seventeen years, has been put at the disposal of the Board by the natives to aid in establishing the new school; and encouragement has been given of more aid hereafter. We deeply lament, that we are obliged, by want of help, to postpone for the present, commencing the new establishment.

Brother K. preached three times during his absence. The audiences were small, but generally attentive. The people, every where appeared anxious to have their children instructed. Some, who were well informed, said, there were a thousand children in the nation ready to come to school, if they could be received; and that many of their parents would contribute towards their support. During this journey brother K. met with the chief of the Chickasaw Haytown, one of the most distant parts of the nation. He was on his way to Elliot with a little boy of mixed blood, belonging to his town, whom he wished to place in the school. In answer to some remarks, designed to show the importance of the Indians' becoming civilized and industrious, he replied, that his part of the nation had been in great ignorance; that it was not until lately, that they had received any good advice on these subjects; but that now he should use his exertions to have them change their mode of living.

Dec. 8. As there is no prospect of a conveyance by water soon to this place, we this morning sent two packhorses to the Walnut Hills, for the purpose of bringing some articles we have ordered to be sent there from Natchez, and also a box of clothing which had been forwarded from Marietta, for the use of this school.

11. A full blooded Choctaw lad 14 years old arrived to-day. He had come about 250 miles for the purpose of attending school. He is an interesting youth; previous to coming he had expressed his entire willingness to submit to the duties and discipline of the school and family.

12. One of our laborers left us several days since, and another to-day. Our faith is much tried on account of help. The weather is fine for business, but we can make no preparations for other buildings, or for next year's crop, for want of help. The natives generally expect that the school will be considerably enlarged in the spring. We will still trust in the Lord, who does all things well. We would acknowledge his gracious providence in the many mercies we enjoy. Our numerous family have for some time past enjoyed remarkably good health.

14. Meeting for business, *Resolved*, that brother Jewell take a journey to the road to obtain the loan of some money:—that we unite with our neighbors in paying two dollars a head for wolves killed in the neighborhood:—that the brethren and sisters, under whose care the scholars are placed keep regular bills of the manner in which they perform their work, and of their general conduct: that these bills be examined on Wednesday evening: and that a ticket worth 12½ cents be given to the one in each class, who is most deserving, and that other tickets worth six cents, and three cents be given to others as they respectively deserve. *Resolved*, that we have plank sawn, and other preparations made, for the new establishment.

18. The man, who for several months has been employed much to our satisfaction in the kitchen, quit work to go on a journey of business to Ohio. The question has often been asked in the family, how the heavy work in the kitchen would be done during his absence, and we have been afraid to enlarge our school on this account; but the event has shown, that our fears were unnecessary. Sister A. V. Williams, who has been for some time feeble, is now able to render important aid in this business, and the female scholars make up the deficiency of hired help. There are thirteen girls belonging to the school. These are divided into two companies, each of which alternately assist, while out of school, in the dining room and kitchen. They perform their duties with despatch and neatness which are truly pleasing. The two companies are emulous to excel. Some idea of the labor in our kitchen may be formed from the following schedule of articles cooked in one week, and which may be considered a fair specimen of every week's work. Five hundred pounds of beef, 14 bushels of potatoes, 40 large loaves of bread or puddings to make up the deficiency, 200 gallons of *tomfullah*,* 60 gallons of weak coffee, three pecks of beans and peas, besides other small articles. One company of the girls when out of school, and not engaged in the kitchen, assist in washing for the family; in sewing, knitting, spinning, &c. Friends of Indian civilization have great reason for being encouraged by their improvement.

Sabbath 19. Worship as usual. But few present besides our family.

20. Brother Jewell left Elliot to go on a journey of sixty or eighty miles for the purpose of borrowing some money.

22. We were much interested with the report of the good conduct and labor of the boys the past week. They are divided into companies according to their strength and ability to labor. The cases of industry, good conduct, and application to study, were far more numerous than those in which they had been faulty.

24. The man, who went to the Walnut Hills with our horses, has returned without the articles for which he went; a fruitless journey of about 300 miles out and in, for a few articles of clothing and other necessities. This is one instance among many, of the disappointments and difficulties attending a new establishment in this country, and shows the importance of having a regular supply of those articles which are necessary in so large a family. Many of the children are very destitute of clothes, and it is impossible to procure them in this country. The weather is now cold and uncomfortable. Many of the parents would be glad to purchase shoes for their children, but they are not to be had at any price.

25. This has been a broken week with respect to business and the school. Christmas is a great day among the Choctaws. They visit their friends, have frolics, and get drunk. All this they have learned by their intercourse with the *civilized part* of the world. Had religious worship. Explained some of the reasons we have to rejoice on this day, and the manner in which this joy should be expressed. A black man in this neighborhood gives reason to hope, that he has been brought to love the Lord Jesus Christ, and to choose him for his everlasting portion.

26. Three more scholars came to-day. These make our number sixty.

27. We find our situation much improved this winter beyond that of the last, with respect to provisions. Our plantation was then entirely a wilderness; but it has yielded us a rich harvest. Besides several hundred bushels of corn and potatoes, we have gathered about thirty bushels of peas, and twelve or fifteen of white beans. These last contribute not less to health than to comfort. We have no doubt, that the feeble health of our family last winter was occasioned by a deficiency of vegetable diet. We would recommend this subject particularly to the consideration of missionaries going into the western country, and refer them to the very able and excellent report made to the Secretary of War, by the Surgeon General of the army of the United States, respecting the component parts of the soldiers' rations.† The subject applies, in all its force, to missionaries in uncivilized countries. With respect to the peas, we find them an excellent substitute for coffee, when united with it in equal parts. On this account they are a great saving of expense to the mission.

* A nutritious and pleasant broth, or porridge, made of pounded corn, which constitutes the supper of most of the mission family, and a part of the breakfast for the children.

† See National Intelligencer of Oct. 23.

28. Brother Jewell returned, and brought the joyful intelligence, that the brethren and sisters with their little ones, who were on their way to the Arkansaw, were within a few days journey of Elliot, all in good health. Brother J. succeeded in obtaining the money for a short time, that we particularly needed. As brother J. was under the necessity of returning immediately, he left one of our hired men to assist the brethren and conduct them through the wilderness. We regard it as a favorable providence that he was on a journey at this time, in a direction to meet them, and to render them important assistance during the remainder of the journey.

29. Brother Williams, with a hired man and one of the scholars started this morning to meet the brethren, and to assist them on their journey. The weather is very cold, their waggons are heavily laden, and the way is very bad. We apprehend they will find much difficulty in reaching Elliot.

30. Yesterday proved very stormy. Began with rain and ended with snow, which is nearly four inches deep and very cold. The thermometer at 19°. A sled would run well here to-day. We feel much for our brethren and sisters with their little ones, who will be obliged to lodge in the wilderness.

The school, which was commenced in April last with 10 scholars, now consists of 60. Sixteen can read with a good degree of correctness in the Bible. Others are in various stages of improvement, from the syllables of two letters to easy reading lessons. Two, who six months ago began the alphabet, and were ignorant of our language, are now among the number who read in the Bible. The improvement of all the scholars is very encouraging.

DONATIONS

TO THE MASSACHUSETTS MISSIONARY SOCIETY,

from June 21, 1819, to June 13, 1820.

Abington, a contribution in 3d parish, by the Rev. Samuel Colburn,	\$ 9 17
Abington and Bridgewater, part of a contribution in the Rev. Daniel Thomas's soc.	20 78
Ashby, Female Cent Society, by Rebecca Taylor, Treasurer,	25 72
Beverly, Collection in 3d congreg. society, by the Rev. D. Oliphant,	17 48
Boston, Collection in the Old South church after the annual sermon,	70
Braintree, Contribution in the Rev. R. S. Storrs's society, May 30, 1820,	20 00
Bridgewater, North Par. (See North Bridgewater.)	
Byfield, Female Cent Society,	16 36
Contribution in the Rev. Dr. Parish's congregation,	28 24
Carlisle, Contribution (in part) in the Rev. Paul Litchfield's congregation,	4 45
Danvers, (South parish,) Contribution, by the Rev. Samuel Walker,	48 00
Female Benevolent Society,	46 00
Essex, Female Charitable Society, by the Rev. R. Crowell,	5 00
Fairfield, (Me.) Individuals, by the Rev. Daniel Lovejoy,	12 00
Foxborough, Fem. Benevolent Society, (July 7, 1819,) - - - - -	\$8 00
Do. Do. (May 3, 1820,) - - - - -	6 00—14 00
Franklin, Female Cent Society,	7 00
A contribution, transmitted by Rev. Mr. Ide,	40 87
Hanover, Mr. John Wilder,	1 00
Haverhill, Fem. Cent Society, by Rev. J. Dodge, (Feb. 14,) - - - - -	\$18 00
Do. Do. by Do. (June 8,) - - - - -	15 42—33 42
Holliston, Female Charitable Society, by Rev. J. Wheaton,	16 00
Hopkinton, Female Cent Society, by Mrs. Olive Howe, Treas.	3 12
Marlborough, Female Cent Society, by Mr. Lewis Howe,	11 61
Medway, (W. parish,) Monthly concert, by the Rev. Mr. Ide,	22 07
Female Cent Society, by do.	26 61
Middleborough, Contribution from the 1st parish,	19 00
Newburyport, Contribution in the Rev. Mr. Dimmick's congreg. by S. Tenney, Esq.	47 33
Female Auxiliary Education and Mission Society, by Sarah Goodrich, Treas.	70 00
New Sharon, (Me.) The first congregational society, by the Rev. Josiah Peat,	10 00
North Bridgewater, Daniel Howard, Esq.	5 00
Phillipston, Part of a legacy bequeathed by the late Mrs. Mary Osborn, paid by J. Estabrook and Stephen Batchelder, jun. Esqrs. Executors,	700 00
Putnam, (Me.) Individuals, by the Rev. Daniel Lovejoy,	9 00
Randolph, Mr. Thomas Wales,	5 00
Reading, Mr. John Damon,	7 00

<i>Rehoboth</i> , A contribution in the Rev. Otis Thompson's parish,	\$ 11 35
Female Benevolent Society,	12 00
Rev. Otis Thompson, (a dona.)	1 40
<i>Rowley</i> , (1st parish.) A contribution, by J. Jewett, Esq.	16 00
<i>Salem</i> , A friend, by the Rev. E. Cornelius,	2 00
A member of the Rev. Brown Emerson's society, (July 14, 1819,)	13 32
Contribution in the same congregation,	35 27
Donation of ladies in do.	16 07
Ladies' Female Tabernacle Society, by the Rev. Dr. Worcester,	103 68
<i>Searsmont</i> , (Me.) Individuals, by the Rev. Daniel Lovejoy,	9 00
<i>Stoneham</i> , Fem. Char. Soc. by the Rev. J. H. Stevens, (June 22, 1819,)	12 50
Contribution in the Rev. Mr. Steven's society	6 04
<i>Weymouth</i> , Female Religious Society, in the north parish,	10 33
Reading and Religious Society in the south parish, by the Rev. William Tyler,	66 42
<i>Wilmington</i> , Fem. Cent Soc. by the Rev. F. Reynolds,	14 18
<i>Worcester</i> , From three sisters,	50 00
By annual subscriptions of members,	211 00
	<hr/>
	\$ 1,961 74

LAUDABLE INDUSTRY.

THE following extracts are from a letter inclosing a remittance from a Seminary of Young Ladies in Charleston, S. C. for the purpose of aiding in the education of heathen children; it being their second semi-annual remittance, and was collected by the payment of monthly quotas, and the avails of needlework executed by themselves.

"THE children are desirous that their society should educate and name two heathen children, at Elliot, to be selected from among the Choctaw nation of Indians; viz. a boy and a girl,—the former to be named *Nathaniel Russell*, and the latter *Eliza Beach*.

"It gives me satisfaction to state, that the young ladies of the Society take much pleasure, and are truly zealous to accomplish the object in view. Each Friday is regularly devoted to religious instruction in the Seminary; on the afternoon of which day the Society are occupied in executing various kinds of needlework in aid of the general fund. Each member pays six cents and a quarter, or more, per month, into the fund. The Society now consists of eighty members. During the time they are engaged in work, Mrs. — reads a lecture or some missionary information from the *Panoplist*, and other religious publications, which seems truly profitable to the children. The Lectures by Mr. Robert May, a missionary, printed at Philadelphia in 1812, have been found useful.

"It is worthy of remark, that though some of the pupils are occasionally absent at other times, from the exercises of the Seminary, there is very seldom an absence on Friday, so much do the young ladies appear to be interested in the work.

"The needlework executed by the Society is frequently engaged before completed. Several of the young ladies, already connected with the Society, a few weeks ago voluntarily resolved to form an auxiliary Society and devote additional time to needlework;—also, to lay aside weekly an extra proportion of their pocket money in aid of the general fund.

"Thus, while children enjoy the advantages of obtaining literary and religious instruction, they may aid in extending the same advantages to the destitute heathens; and, as much of one's conduct in mature years, depends upon the habits of early life, it is certainly wise to accustom children to feel for, and to contribute to, the relief of both the temporal and spiritual wants of their destitute fellow creatures. God is well pleased with the attempts of children to do good; and particularly so when they are seeking the eternal welfare of souls.

"Seminaries of learning might be made doubly useful, by establishing and encouraging Juvenile Societies in them, for the support of missionary labors, and the education of heathen children. Should it be urged, that children have enough to do to attend to their own studies, and that such a course would interfere with their own improvement, experience has proved the reverse to be the case. Many of the children attached to the abovementioned Society have shown a desire to excel in the study of the sacred Scriptures, and in the execution of needle work; some of whom were not at first desirous of learning; but

who, on having a piece of work put into their hands to be executed in aid of the heathen, have taken much pains to execute it with neatness.

"It gives me pleasure to state, that the Juvenile Heathen School Society, attached to one of our Sabbath schools, has commenced the work of educating one child also, the particulars of which you will learn from the Superintendent.

"May the exertions of all who are anxious to build the Redeemer's kingdom on earth be crowned with success; and that such encouragement may be given to your Board, which so laudable an institution merits, is the prayer of

Your obedient servant."

MISCELLANEOUS NOTICES.

THE following letter was not long since received by the Treasurer of the A. B. C. F. M. from a country clergyman.

"DEAR SIR,

THE inclosed \$12, my second specific trifling donation to the A. B. C. F. M. I hasten to transmit to you.

"The late Address of the Prudential Committee, which I trust will have its designed and desired effect on all to whom it is sent, interests me much; and moves me at this time, to go beyond what my circumstances seem to allow. How can I withhold, when there is such a call for assistance, in order that the gladdening operations of the Board may be not only not retarded, but greatly increased. There are, within the reach of our charities, many highly important and useful benevolent institutions in successful operation calling for help, and which must receive continued and increasing patronage. But I reciprocate the sentiment, which I have sometime considered a correct one, that the particular cause in which the A. B. C. F. M. are engaged, "in importance, and in claims upon Christian attention, and benevolence, unquestionably is not second to any other."

"It is but a little that I can do efficiently and directly to aid the mighty work of evangelizing the nations. O that I were able to do more. But while I cheerfully bestow what I can of my little income, I hope to be more faithful in my endeavors to persuade others to do according to their ability. I know that money is needed, and must and will be given; for it is all the Lord's, and wholly at his disposal. O it is a blessed privilege to give, to impart liberally, and to say from the heart, with benevolent David, "Now, therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? *for all things come of thee, and OF THINE OWN have we given thee.*"

"Covetousness and selfishness will not always prevail on earth, and surely not among the disciples of Jesus. People will yet render unto all their dues,—"unto Cæsar the things which are Cæsar's, and unto God the things that are God's." Pastors and teachers will be able in truth to adopt the language of the apostle to the Corinthians, addressing their flocks with a happy effect. "O ye Corinthians, our mouth is open unto you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels. Now for a recompense in the same, (I speak as unto my children,) be ye also enlarged." And individuals and congregations, with all cheerfulness, will faithfully obey apostolic injunctions and divine requirements, calling them to the exercise of diffusive and efficient benevolence.

Your brother in the cause of Immanuel."

CONTRIBUTIONS AT THE MONTHLY CONCERT.

The following extracts from a letter of a Correspondent deserve a careful attention.

1. THE only object of these contributions is to support Foreign Missions.
2. To be paid to a Treasurer, or, in his absence, to a Receiver.
3. The Treasurer keeps a book with every contributor's name, (if returned,) and the sum contributed; and reports at every concert.

4. As often as *ten dollars* are in the treasury, remittances are made to the Treasurer of the American Board of Commissioners for Foreign Missions.

5. Every person, who is willing and thinks it proper, as it is a public charity, is requested to return his name with his contribution.

6. The very least, as well as the greatest, contribution will be thankfully accepted: but every person is desired to consider how much it is his duty to contribute to this object monthly, in view of his circumstances, his engagements, his duty to support other objects, the benefits he receives of God, whose steward he is, the perishing condition of the heathen, and the glorious prospect of doing eternal good to thousands.

N. B. If any person cannot attend the concert, he can commit his contribution to a friend.

Every man, woman and child may consider that *one single cent* a month will be 12 cents a year—100 such contributions will be \$12 a year—100 of 2 cents, \$24 a year—100 of 3 cents, \$36 a year—100 of 6½ cents, \$75 a year—100 of 12½ cents, \$150 a year.—Who is not able to give 1 cent a month? Who would be the poorer for giving 12½ cents a month?

This, Sir, is the plan, proposed by a committee of our church for contributions at the monthly concert, and which was yesterday read to the congregation from the pulpit. The first contribution has exceeded fifteen dollars.

I cannot flatter myself that we shall collect as much every month as we have this; because one has put in \$5, to make one dollar a month from the commencement of the year. But I do cherish the hope that we shall send you ten dollars every month.

DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS

from May 21st, to June 20, inclusive.

<i>Abbeville, S. C.</i> Rev. Henry Reed, for the mission at Elliot, by the Rev. Mr. Bascom,	5 00	Total.
<i>Abington, Ms.</i> Mr. Samuel Reed, cost saved from an unreasonable prosecution,	3 00	
—(2d parish.) Female Benevolent Society, by Sarah Whitman, Treasurer, for the American aborigines,	30 00	50 00
Mr. Thomas Wales,	3 00	
—(3d parish.) Fem. Benevolent Society, for the western mission,	3 00	
<i>Abington and Bridgewater,</i> Union and Calvinistic Society, of which \$12 are for ed. DANIEL THOMAS, 2d payment,	20 00	60 00
<i>Amherst, Ms.</i> (W. parish.) The following persons, by the Rev. Experience Porter; viz. John Eastman,	\$2 00	
N. Webster, Esq. \$1; Mrs. Harriet Cobb, 5; Rev. Dr. Parsons, \$2,	8 00	
Mrs. S. S. 3; Rev. Daniel A. Clark, 1; Joel Smith, \$1;	5 00	
S. F. Dickinson, Esq. Chester Hawley, Martin Kellogg, jun. John Wood, Zechariah Hawley, jun. Nathaniel C. Dickinson, Enos Dickinson, Elijah Clark, Sanford Lawton, Timothy Smith, Hervey Smith, John Leland, Esq. Silas Cowl, Gerard Hallock, Orra White, Frances Strong, Elijah Boultonwood, Josiah Warner, John C. Warren, \$1 each,	19 00	
Lucius Boultonwood, 2; a friend of missions, \$1 10,	3 10	
Mr. J. E. 3; William Rice, \$2,	5 00	
Levi Hawley, 26 cts. Eleazar Cowl, 55 cts.	81	
William Kellogg, Martin Kellogg, William Cowl, Spencer Smith, Cyrus P. Grosvenor, Alpheus Osborn, two friends of missions, Jared White,	4 50	
Amanda Smith, 25 cts; two friends of missions, 25 cts. Anson Russell, 25 cts.	75—48 16	
<i>Andover, Ms.</i> (N. Parish.) A friend of missions, an ann. paym. by the Rev. I. W. Putnam,	3 00	
A friend, by Mrs. E. Adams,	2 00	
<i>Arkport, N. Y.</i> From Juvenis, for the translations, by C. Hurlbut, Esq.	10 00	
<i>Arundel, Me.</i> Fem. Mite Soc. by Lois W. Payson, Treas. for GEORGE PAYSON, and SILAS MOODY, 2d payment,	24 00	60 00
Child's Friend Soc. for EDWARD WARREN, 2d payment, by Esther Downing, Sec.	12 00	24 00

Donations to the Am. Board of Com. for For. Miss.

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		Total.
Augusta, Me. Fem. Mite Soc. and Juv. Mite Soc. (\$7 50 each,) for		
SAMUEL NEWELL at Brainerd, by the Rev. B. Tappan,	15 00	135 00
Back Creek, N. Car. Donation Society, remitted to N. Whiting, by T. Dwight, Esq.	35 00	105 00
Baltimore. Female Mite Society, by Anna Maria Inglis, Treas. to be applied to educating heathen children in India,	250 00	1,550 00
A female friend to missions, to be divided between the Palestine and Sandwich Isl. mission,	10 00	
Franklin Street Juv. Male Mite Soc. for a child in Mr. Woodward's family, Ceylon, to be named ADAM CLARK,	10 00	22 00
Do. Do. Fem. Mite Soc. for a little girl, to be named CATHARINE BROWN,	10 00	24 00
From Ptohos, for the ed. of a little son of the west, at Brainerd,	30 00	
Becket, Ms. Individuals in the Congreg. soc. by the Rev. J. L. Mills,	10 74	
Female Charitable Society, by Minerva Higley, Treas.	7 26	
Bedford, N. H. Subscribers, by Dea. J. French, for educ. heathen chil.	6 50	71 31
Belchertown, Ms. The following persons, by the Rev. E. Porter, viz.		
E. Phelps, Esq. 1; Capt. Phineas Strong, \$1 22,	\$2 22	
Wright Bridgman, 2; do. for his children, \$1,	3 00	
Daniel Hannum, Park Holland, Thomas Sabin, jun. \$1 each,	3 00	
Maj. S. Dwight, Dwight Graves, Capt. George Gilbert, Dea.		
Daniel Phelps, \$1 each,	4 00	
Dr. William Holland, Eliphaz Reed, 50 cts. each,	1 00	
Eleven persons, "friends to missions,"	6 66	
Herman Hawes, and Mrs. Hawes,	1 50	
Caleb Clarke, 3; Charles Dunbar, \$1 50,	4 50	
George Filer, \$1; Abraham Allen, 50 cts.	1 50	
Jona. Bardwell, David Fairbanks, Ralph Owen, 50 cts. each,	1 50	
Capt. E. Nichols, \$1; Mrs. Nichols, 25 cts.	1 25	
Julia Daggett, Martha Dwight, Mary Jones, Julia Ann Stebbins, 25 cents each,	1 00	
Henry A. Bridgman, 56 cents; Betsey Cornwall, \$1 37,	1 93	
A friend of missions, \$1; Jona. Smith, 45 cts.	1 45	
The Mount Vernon Lodge,	10 00	44 51
Benson, Ver. For. and Domestic Miss. Soc. by Allen Goodrich, Treas.	14 00	43 00
John Kellogg, Esq. for school to W. Indians,	1 00	
Berkley, Ms. Monthly conc. for prayer, by the Rev. Thomas Andros,	11 70	15 70
— and vicinity. For. Miss. Society, by Asahel Hathaway, Esq. Treas.	12 00	38 00
Barzillai Crane, Esq. by do	5 00	
Bethany, N. C. Benef. Society for a child in India, to be named JAMES PRINGLE, by R. H. Morrison, Esq.	12 00	
Beverly, Ms. Monthly concert, by the Rev. Dr. Worcester,	7 00	28 35
Individuals, by the Rev. D. Oliphant,	4 50	
Boston. Children in Miss Perry's School, for Indian children,	1 00	
Ladies, for CHAUNCEY A. GOODRICH and CLAUDIUS BUCHANAN, in Ceylon, 2d payment,	24 00	150 00
Do. for a female child, to be named SUSAN HUNTINGTON,	12 00	
A female friend, by Miss Perry, for JOHN BROWN FRAZIER, 2d paym,	12 00	
United monthly concert, for the mission to Jerusalem,	45 75	1,104 01
A gentleman, for the educ. of two chil. among the Choctaws, \$60, and one in Ceylon, \$12,	72 00	
—for the Chapel at Bombay,	28 00	100 00
A lady, for the Ceylon mission,	1 00	
A lady, for the suffering children in Ceylon, by Mr. J. C. Proctor,	1 00	
Mr. Josiah Caldwell, for the Cherokee mission, by N. Willis,	3 50	
A widow's Mite, for the Palestine mission, by Mr. Homes,	3 00	
Boxford, Ms. The Soc. for ed. heathen children,	18 50	42 61
Bradford, Ms. Sister Circle in the Academy towards the support of two children in Mr. Spaulding's family in Ceylon, to be named PARKER KIMBALL HASELTINE and FANNY BAKER, by Miss S. Tyler,	19 00	
Fem. Assoc. in Bradford Academy, for the Sand. Isl. mission,	20 00	
Brattleborough, Ver. Ladies' Charitable Society, for missionary purposes, by Electa W. Green,	12 00	46 70
Brimfield, Ms. A family school, under the care of Miss S. Vaill,	3 00	
Brookfield, Ms. (W. par.) A charity box, kept by Mr. Thomas Thwing,	2 25	
Brookfield, Con. Several ladies, for the F. Mis. Sch. by the Accountant,	68	
Brookline, Ms. Mr. Andrew B. Foster, by N. Willis,	2 00	
Brooklyn, Con. Newell Society, by Clarissa Williams, Treas.	13 00	62 00
Bucksport, Me. Monthly concert for prayer,	3 00	22 69
Camden, S. C. Ladies' Cent Soc. for a child in the family of the Rev. Pliny Fisk, to be named JOHN MITCHELL ROBERTS, by Mrs. Blanding,	30 00	
Canaan, Con. (N. parish.) By the Rev. C. Prentice, as follows; viz.		
Mr. Sereno Gillett, Seth Andrews, 1 each; Rev. Pitkin Cowles, for W. Indians, \$1,	\$3 00	

Capt. David White, Mr. John Isham, 50 cts. each,	1 00	
Dea. Anson Lawrence, 50 cts.; Jona. Gillett, Rufus Dunning,		Total.
25 cents each,	1 00—5 00	
Oanandaigua, N. Y. Walter Hubbell, Esq.	10 00	
Canton, Ms. A female friend,	2 50	
Canton, Con. Ladies' Cent Soc. for the For. M. Sch. by J. Morris, Esq.	9 50	19 81
Carlisle, Ms. Monthly concert for prayer, for the mission at Brainerd,	2 45	19 89
Lieut. Zebulun Spaulding, for mission at Brainerd, \$4; for Choctaws,		
\$4; unappropriated, \$1;	9 00	
Catskill, N. Y. Messrs. Sloan and McKinstry, for the educ. of SLOAN		
McKINSTRY, 4th payment,	30 00	
Bombay Soc. for educ. heathen children and youth, by Laura Porter,		
Treas. remitted by T. Dwight, Esq.	20 00	80 00
Charleston, S. C. Mrs. McElhenny, by the Rev. George Reed,	40 00	
Juven. Hea. School Soc. in the Sabbath school of the 1st Presbyterian		
church, for a child at Elliot, to be named ANDREW FLINN, by the		
Rev. A. P. Gready,	30 00	
Heathen School Society in a Seminary of young ladies, a semi-ann.		
paym. for two children to be educ. at Elliot, and named NATHANIEL		
RUSSELL, and ELIZA BEACH,	30 00	
Mrs. Elizabeth A. Clarkson, by the Rev. Dr. Palmer, of which half is		
for missions among Am. Ind. and half for missions abroad,	100 00	
Juvenile Heathen School Society, in Sabbath school No. 1, by H. C.		
McLeod, Superintendant,*	48 37	178 18
Chester, Ms. The family of William Wade, Esq.	3 00	
Chilmark, Ms. Three females, 3; friend of missions, \$1,	4 00	
Colchester, Con. Juv. Ben. Soc. for SALMON CONE, by Elizabeth P. Hubbard,	12 00	36 00
Columbia, S. C. Miss R. Eaton, by Mr. Joseph Tyler,	20 00	
Concord, Ms. Collect. at mon. prayer meeting, by the Rev. Dr. Ripley,	3 52	
Missionary Mite Society,	2 38	92 38
Conway, Ms. Fem. Soc. for promoting Christ. by Phebe Howland, Trea.	20 00	91 54
Coventry, Con. Mr. Jephthae Fitch, for Indian miss. by Mr. C. Booth,	1 00	
Danvers, Ms. Village Reading Society,	16 00	56 00
Dedham, Ms. (1st parish.) Maternal Assoc. for educ. a hea. child to be		
called, JOSHUA BATES, by Julia Metcalf, Sec.	12 00	
A legacy bequeathed by the late Mrs. Fanny Baker, by Mr. Jeremiah		
Baker,	20 00	
Dorchester, Ms. Christian friends, for JOHN CODMAN, in Ceylon, 2d paym.	12 00	24 00
Dorset, Ver. Fem. Cent Society, by Mr. I. Bird,	\$19 00	151 22
Mrs. Jackson, towards educ. a child in Ceylon,	5 00	
A little girl, for educ. heathen children,	50	
A friend of missions,	50—25 00	
Douglas, Ms. Children's Industrious Benevolent Soc. for ed. hea. chil.		
at Brainerd; by Mr. David Holman,	7 17	
A lady, for the same purpose,	50	
Dracut and Chelmsford, Ms. Fem. Cent Soc. for the mission to Jerusa-		
lem, by Phebe Varnum, Treas.	15 00	116 00
Dunbarton, N. H. Mr. Caleb Mills, for the missions to the East,	10 00	
East-Hampton, Ms. The following persons, by the Rev. John Wood-		
bridge, viz. Dea. Thaddeus Clapp, Isaac Clapp, Ichabod Wright,		
Ahira Lyman, \$1 each,	\$4 00	
Dea. Solomon Lyman, 50 cts. Marilla Clapp, 53 cts.	1 03	
Hezekiah Wright, 21 cts. Levi Clapp, jun. and Levi White,		
20 cents each,	61	
Wooster Avery, 23 cts. Stephen Wright, 50 cts.	73	
Enos Pomroy, Samuel Lyman, 50 cts. each,	1 00	
A friend of miss. 25 cts. another do. 10 cts. another do. 12 cts.	47—7 84	
East-Hampton, L. Isl. Fem. For. Mis. Soc. a semi-annual payment, by		
the Rev. Ebenezer Phillips,	20 00	105 00
Enfield, Con. Female Auxiliary Bible Society, by Priscilla Robbins,		
President, for the Cherokee mission,	44 00	
Enosburg, Ver. Monthly concert, by Solomon Williams, Esq.	13 00	27 80
Essex, Ms. Female Charitable Society, by the Rev. Mr. Crowell,	5 00	82 08
Exeter, N. H. Two young female members of the Rev. Mr. Rowland's		
church,	10 00	
Fairhaven, Vt. Female Heathen School Society, by Mr. I. R. Barbour,	10 00	30 50

* This Society has contributed, during the first year since its formation, \$178 18; of which \$150 are appropriated to the support of the Changane School in Ceylon, and \$28 18 are paid in advance for the education of a child in the mission boarding school, Ceylon, to be called MICHAEL BURNHAM LATIMER, out of respect to the late lamented Superintendent of the Sabbath School, in which these donations have been given.

Total.			Total.
	Franeestown, N. H. Female Association for educating heathen children in India, by Deborah Starrett,	7 35	29 35
	Freehold, N. Jer. Female Benevolent Society, (a special donation,) for the Choctaw Mission, by Mrs. Maria Scudder,	20 00	80 00
19 81	Gardner, Ms. Rev. Jona. Osgood, for the miss. to Brainerd and Elliot,	8 00	
19 89	Mrs. Orange Osgood, for the same,	5 00	
	Amanda Almira Osgood, for do.	2 00	
	Genoa, N. Y. Second Female Cent Society, by Laura Bascom, Pres.	20 00	
	Georgia, (State of) Miss M. Dunning for the school at Talony, by Mr. Hall,	5 00	
	Hon. Judge Raymond, by do.	10 00	
80 00	Gloucester, Ms. Female Society, in 5th parish, for educating heathen children; by Rebecca Jewett, Treasurer,	15 00	57 75
	Granby, Ms. From the following individuals, by the Rev. E. Porter,		
	David Smith, Esq. \$3; Reuben Moody, 2; Azor Moody, 3;	8 00	
	Rev. William Bull, John Preston, Chester Eastman, William Eastman, Luther Ferry, Enos Moody, Jun. John Payne, James Burnham, \$1 each,	8 00	
	William Snow, Erastus Moody, 50 cents, each,	1 00	
	Abner Ferry, 68 cents; Joseph Witt, 37,	1 05	
	A friend of missions,	50	
	Female Cent Society,	20 00	38 55
178 18	Guilford, Juvenile Society, by T. Dwight, Esq.	8 10	35 10
	A school in do. 50 cents; a lady \$1.50;	2 00	
	Hadley, Ms. From subscribers, (not named;) by the Rev. John Woodbridge,	8 77	
36 00	Roswell Wells, \$2; Stephen Johnson, \$1;	3 00	
	Several individuals in the south part of the town,	1 20	12 97
92 38	Halifax, Ms. Female Missionary Society by Maj. G. Russell,	18 02	
91 54	Hampton, Con. the Monthly concert of prayer, by Dr. W. Brewster, for the Foreign Mission School,	9 63	
56 00	Hanover, Ms. Female Mite Society, by Mrs. Stockbridge,	13 50	56 26
	Hanover, Pen. Dauphin, Co. An Association, by the Rev. James Snodgrass,	25 00	
	Hardwick, Ver. Elnathan Strong, Esq.	4 37	
	Hardwick, Ms. Charitable Society, for educating heathen youth, by Joseph Richmond, Treasurer,	36 20	
24 00	Hartford, Con. A lady, by the Rev. Mr. Hawes,	1 00	
51 22	Avails of an Address, delivered by the Rev. Mr. Gallaudet, at a prayer-meeting, Oct. 11, 1819.*	45 84	
	Hartland, Con. Mr. Stephen Goodyear, for the Foreign Mission School,	2 00	
	Hatfield, Ms. By the Rev. John Woodbridge, several subscribers,	23 50	
	Hawley, Ms. Young Men's Charitable Society for the Cherokee mission, by Calvin Cooley, Treasurer,	13 00	44 00
	Hingham, Ms. Capt. Josiah Lane,	5 00	
	Hinsdale, Ms. Female Charitable Society, by Phebe Allen, Treasurer,	33 85	51 85
6 00	Monthly concert, for the Christian education of the heathen, by the Rev. William A. Hawley,	17 45	45 45
	Holles, N. H. Savings of a widow and her daughter,	1 00	
	Holliston, Ms. A contribution, for the mission at Brainerd, \$6: for Sandwich Islands, \$5.72, by the Rev. Josephus Wheaton,	11 72	
	Hopkinton, Ms. Monthly concert of prayer by Deacon E. Fitch,	6 26	14 26
	Fem. Cent Society, by Mrs. Howe, for translations, \$2.08; for the mission at Brainerd, \$26 04.	28 12	70 62
	Hudson, O. Asahel Kilborn, 2d semi ann. paym. for GEORGE HOOKER,	6 00	
	Huntington, (Ripton parish,) Con. Five pupils in the school of Mr. Ezekiah Rudd, saved by abstaining from sugar, for educ. a heathen child, to be named RIPTON,	12 00	
00	Ipswich, Ms. Ruth Conant, by Rev. D. T. Kimball,	1 00	
	Keene, N. H. Monthly concert, by the Rev. Z. S. Barstow,	12 56	141 51
	Kingston, Ms. Mission box of Maj. G. Russell,	1 75	12 76
80	Lancaster, N. H. Collec. on the 1st Sabbath of Jan. by the Rev. J. Willard,	12 62	
08	Lee, Ms. A charity box for ed. heathen children, by the Rev. Dr. Hyde,	75	
	Lenox, Me. Fem. Cent Soc. by Abigail Walker, Treas. for Sand. Isl. M.	6 39	91 48
	Lima, N. Y. (Ontario Co.) For. Miss. Soc. remitted by Mr. James K. Guernsey to the Hon. Egbert Benson,	126 22	
50	Lisle, N. Y. Fem. Cent Soc. for Am. Indians, by Phebe Squire,	20 00	131 00
of 18 to 00	Litchfield County, Con. For. Miss. Soc. by the Hon. Benj. Tallmadge,†	266 65	8,386 79

* A considerable number of copies of this Address have been gratuitously distributed by the publisher, with a view to promote the cause of missions.

† This Society has remitted, since February last, \$1166 65. The following sums, contributed to the Board through the Treasury of the Foreign Mission Society of Litchfield

<i>Longmeadow</i> , Ms. Children in a school, for heathen youth, by the Hon. George Bliss,	1 12	Total.	
<i>Ludlow</i> , Ver. Female Cent Society,	11 83		51 90
Josiah Fletcher, Esq.	50 00		
<i>Ludlow</i> , Ms. A contribution, by the Rev. Mr. Wright, remitted by Rev. E. Porter,	12 00		
<i>Madison</i> , Morgan Co. Geo. Aux. Mission Soc. for the miss. at Brainerd, by the Rev. R. Chamberlain,	77 00		
<i>Mansfield</i> , Con. (1st parish.) Newell Soc. by Mrs. Atwood, Treas.	27 61	131 81	
Children in a district school, for educating heathen children,	1 37		
<i>Manchester</i> , Ver. Daniel Wellman, by Mr. I. Bird, for ed. hea. children,	3 00		
<i>Marblehead</i> , Ms. Monthly concert of the Rev. Mr. Dana's church,	10 00	55 00	
<i>Medway</i> , Ms. (W. parish.) A charity box kept by Milton H. Sanford, for educating heathen children,	2 39		
<i>Middleboro'</i> Ms. Azel Perkins, by the Rev. P. Colbey,	1 00		
<i>Middletown</i> , Con. For. Miss. Soc. by Richard Hubbard, Esq. of which \$12 were collected by Lucy Tryon, for educ. a child to be named JOHN R. CRANE,	23 94	804 52	
<i>Milton</i> , Ms. Fem. Juven. Soc. by Elisabeth Inches, Treas. for the educ. of a child in Ceylon, to be named SAMUEL GILE,	12 00		
<i>Monson</i> , Ms. Contribution, by the Rev. J. Vaill,	18 15		
Monthly concert, by do.	2 80	44 70	
Capt. Rufus Flynt,	20 00		
Joel Noreross, Esq. \$5; Mr. Asa Gates, \$1; Wm Davis, 50 cts.	6 50		
<i>Montville</i> , Con. Ladies' For. Mis. Soc. by the Rev. Abel McEwen,	19 51	214 44	
<i>Nelson</i> , N. H. Contribution in the congregation on the first Sabbath in May, by the Rev. Gad Newell,	14 72		
Charity box kept at the monthly concert,	1 19		
<i>New-Bedford</i> , Ms. Mite box kept by S. Bailey, remitted by the Rev. S. Holmes,	2 00		
Heathen's Friend Society, by Pamela Willis, Treas. to constitute the Rev. Sylvester Holmes a member for life of the Boston Foreign Mission Society,	40 00	294 33	
<i>New-Braintree</i> , Ms. The Rev. John Fisk,	2 00		
<i>Newbury</i> , Ms. (1st parish.) Monthly concert, by Leonard Withington,	17 00		
<i>Newburyport</i> , Ms. Monthly concert in the first Presbyterian church, by the Rev. Dr. Dana,	26 91	68 50	
Capt. John Wills, jun. for a child in Ceylon called PAUL TITCOMB, 2d payment,	15 00		
A Juvenile Society, by Mrs. Thompson, for heathen children,	5 79		
<i>New-Canaan</i> , N. Y. Female Cent Soc. by the Accountant of the For. Mission School,	11 00		
<i>New-Castle</i> , Del. Juvenile Soc. in connexion with a Sabbath school, for a child at Brainerd, to be named JOHN E. LATTA, by Sally McCallmont,	12 00		
<i>New-Ipswich</i> , N. H. An aged friend of missions,	1 00		
<i>New-London</i> , Con. A friend, by the Rev. Mr. McEwen,	5 00		
<i>New-York</i> . The Rev. Burr Baldwin,	10 00		
A lady, for the Palestine mission, by Mr. A. G. Phelps,	3 00		
Monthly concert at the Union Miss. church, by the Rev. W. Stafford,	5 82		
Friends, for MELANCTHON WHELPLEY, 2d payment,	12 00		
From colored girls belonging to a Sabbath school, by Mrs. Brittan,	2 00		
Fem. Juv. Soc. Rutger's St. church, for ALEXANDER McCLELLAND and SAMUEL WILLIS, 2d year; and WARD STAFFORD, 1st year, by Elisabeth Burr,	36 00	60 00	
<i>North-Killingworth</i> , Con. William Wallace, for Indian missions, by T. Dwight, Esq.	2 00		
A little girl,	50		

county, Con. have been appropriated by the donors to particular purposes, viz. for educating heathen children at Bombay and the neighborhood:

Male and Female Associations of Plymouth,	\$ 24 90
Female Charitable Association,	10 50
Male and Female Societies in Torrington,	23 76
Gentlemen's Association in Winstead,	7 00
Female Charitable Society in Torrington,	11 15
Male and Female Association in Danbury,	44 00
<i>Mrs. Polly Nettleton of Watertown</i> , to educ. a female child in Ceylon, to be called MARY BARNWELL,	12 00
<i>Mrs. Dorcas Southmayd of Watertown</i> , for the school at Cornwall,	4 00
<i>Mrs. Abigail Mansfield of Bethlehem</i> , for Sand. Isl. Mission,	10 00
<i>Mrs. Elizabeth Allen of Sherman</i> , for do.	1 00
The Church in Goshen, for the Cherokee mission,	48 25

Total.		Total.
51 90	Northampton, Ms. Twenty benevolent individuals, by the Rev. J. Woodbridge, - - - - -	108 00
	Norwich, Ms. A contribution, by the Rev. J. Woodbridge, - - - - -	20 31
	Female Tract Society, - - - - -	69
	Otis, Ms. Mr. Herman Kingsbury, by A. Bidwell, Esq. - - - - -	1 00
	Oxford, Ms. Fem. Cent. Soc. by Nancy Merriam, Treas. - - - - -	20 00
	Palmer, Ms. A contribution at a lecture, by the Rev. Joseph Vaill, - - - - -	10 04
131 81	Philadelphia. A friend of missions, - - - - -	20 00
	Chil. Cent Soc. of the Northern Liberties, by Sarah Patterson, Treas. - - - - -	9 00
	Pittsfield, Ver. Rev. Justin Parsons, for the Palestine mission, - - - - -	30 00
55 00	Plainfield, Con. Monthly concert, by the Rev. Orin Fowler, - - - - -	18 00
	Plympton, Ms. Aiding For. Mis. Soc. by the Rev. Elijah Dexter, Treas. - - - - -	15 40
	Poplin, N. H. Mr. Samuel Gibson, by the Rev. W. F. Rowland, - - - - -	2 00
	Prattsburg, N. Y. A female friend, for the mission to Palestine, by Dr. N. Niles, - - - - -	5 00
304 52	Princeton, N. J. A charity box kept in the Theol. Sem. for the school at Brainerd, by the Rev. R. Chamberlain, - - - - -	20 00
	Reading, Ms. Part of a contribution in the first church, for missions among American Indians, - - - - -	50
	Female Cent Society, by Miss Parker, - - - - -	34 48
44 70	Rehoboth, Ms. Fem. Benev. Soc. by the Rev. O. Thompson, - - - - -	1 37
	Rockingham Co. N. H. Char. Soc. by the Rev. I. W. Putnam; viz. for educ. hea. youth in Am. \$30, (of which \$3 are for Cherokees,) and \$9 for missions generally, - - - - -	39 00
214 44	St. Albans, Ver. Mon. con. coll. during the year past, by Dr. E. Little, - - - - -	14 00
	St. Johnsbury, Ver. Monthly concert, by Mr. Luther Clark, - - - - -	9 49
	Salem, Ms. Females, who meet for prayer, - - - - -	1 50
	Salisbury, Con. The following persons, by the Rev. Charles Prentice, viz. A friend of missions, \$2; Dea. Gideon Smith, 50 cts. \$2 50	
	Several ladies associated for benev. purposes, by Mrs. Hyde, 2 50	
94 33	A female friend of missions, who has no means of support but her daily labor, - - - - -	3 00
	Gen. Elisha Sterling, for missions to the American Indians, - - - - -	5 00
	Miss Reed, \$2; Mrs. Lander, \$1 50; Mrs. Thomas, 50 cts. 4 00	
58 50	Miss Lamb, \$1; Mrs. Hutchinson, 50 cts. Mr. A. Hutchinson, 12 cts. - - - - -	1 62
	Monthly contribution of the church, by Lot Norton, Esq. 13 00—31 62	
	Two female friends of missions, by the Rev. Lavius Hyde, - - - - -	13 00
	From C. Coffin's children, by do. - - - - -	3 00
	Scituate, Ms. Rowland Litchfield, - - - - -	1 00
	Levi Vinal, - - - - -	2 00
	Ruth Litchfield, \$1; Lydia Vinal, \$1 25, - - - - -	2 25
	Southampton, Ms. From the following, by the Rev. John Woodbridge, viz. Individuals, whose names were not communicated, 7 08	
	Silas Sheldon, \$2; Jesse Joy, 50 cts. - - - - -	2 50
	John Strong, jun. Heman S—, Lemuel P. Bates, Ellisha Edwards, Tertius L. Clark, Samuel Colman, a friend, Luther Edwards, \$1 each, - - - - -	8 00
	A lady for the Aborigines, - - - - -	5 00
	From the western district, at a concert for prayer, - - - - -	3 62—26 20
	Southbridge, Ms. Monthly concert, by the Rev. Jason Park, - - - - -	4 00
0 00	South-Canaan, Con. A contribution taken on the first Sabbath of May, by the Rev. Charles Prentice, - - - - -	15 00
	South-Reading, Ms. A lady, appropriated to a particular purpose, by Rev. R. Emerson, - - - - -	1 00
	South-Salem, N. Y. A lady, for the For. Mis. School, by T. Dwight, Esq. 75	
	Stockbridge, Ms. Individuals, by the Rev. David D. Field, as follows, viz. Asahel T. Bradley, \$8; Cyrus Williams, \$5; Oliver Partridge, \$5, - - - - -	\$18 00
4 90	Sewall Sargeant, Joseph Woodbridge, Esq. Abner Crosby, Charles Sedgwick, Esq. \$2 each, - - - - -	8 00
0 50	Samuel Jones, Esq. Edward Burrall, \$2 each, - - - - -	4 00
3 76	Col. Prentice C. Williams, Avery Williams, A friend of missions, \$1 each, - - - - -	3 00
7 00	Three other friends of missions, \$1 each, - - - - -	3 00—36 00
1 15	Stoneham, Ms. Fem. Char. Soc. for the Cherokee mission, by the Rev. J. H. Stevens, - - - - -	10 08
4 00	Stonington, Con. Thomas Miner, for Indian mis. by T. Dwight, Esq. 1 00	
0 00	Sturbridge, Ms. Monthly concert, by the Rev. Joseph Vaill, of which \$12 is for the mission to Jerusalem, - - - - -	32 00
0 00	A contribution, by do. - - - - -	13 62
25	Matilda C. Wheelock, a little girl 5 years old, - - - - -	25

<i>Sunderland</i> , Ms. Fem. Cent Soc. by Elisabeth T. Taylor, - - -	29 19	Total	
<i>Taunton</i> , Ms. (W. parish.) Fem. Benev. Soc. by Mary Cobb, for educ. a hea. child in mis. Family at Brainerd, to be called ALVAN COBB,	30 00	42 00	
<i>Troy</i> , N. Y. Aux. Soc. for ed. hea. chil. and youth, by Mr. Gurdon L. Corning, - - -	43 00	78 00	
<i>Tyringham</i> , Ms. Adonijah Bidwell, Esq. for the American Indians, - - -	5 00		
<i>Uxbridge</i> , Ms. A friend to missions, - - -	3 00		
Fem. Cent Society, for the mission at Elliot, - - -	17 16	71 38	
<i>Vernon</i> , Con. Fem. Benev. Soc. for the mission to Jerusalem, by the Rev. Mr. Ely, - - -	15 00		
Monthly concert, for Sand. Isl. missions, by do. - - -	9 75	57 89	
A lady, for the mission at Elliot, - - -	50		
A friend, (to make change,) - - -	25		
<i>Vernon</i> , O. Contrib. of the young people in the Rev. Mr. Coe's charge, - - -	4 50		
<i>Verona</i> , N. Y. (Oneida Co.) Mon. con. by the Rev. Israel Brainerd, - - -	5 00	12 37	
<i>Vienna</i> , O. Female Charitable Society, by the Rev. Harvey Coe, - - -	6 00	16 00	
<i>Ward</i> , Ms. A widow lady, by the Rev. E. Pond, - - -	1 00		
<i>Ware</i> , Ms. From the following persons, by the Rev. E. Porter, viz. Dea. Eli Snow, \$5; Calvin Morse, Miron Gould, \$2 each, \$9 00 Dea. William Page, Dea. Daniel Gould, Dea. Joseph Cummings, William Page, jun. Thomas Snell, Jesse Lewis, Juda M. Breckenridge, Richard Lewis, Merriam Alden, Aaron Andrus, Alpheus Demond, \$1 each, - - -	11 00		
Jos. Cummings, Benj. Page, James Breckenridge, jun. Enos Davis, Timo. Cummings, Allen Luce, William Anderson, Thos. Patrick, Samuel D. Anderson, Allen Norton, Wm. S. Breckenridge, Lee Sprague, Amasa Anderson, Seth Lamberton, Cyrus Brown, Caleb Hitchcock, Rufus King, John Osborn, Loring W. Brigham, Sylvanus Fuller, Joseph Demond, Saml. Gould, 50 cts each, - - -	11 00		
France Fisherick, Timo. Tisdale, Prince Andrus, Norman Smith, Leonard Gould, Dr. Horace Goodrich, Lucy Ware, Elisabeth Patrick, Asahel Foster, Moses Foster, Abner Lewis, 50 cts each, - - -	5 50		
William Bowdoin, 45 cts. Hannah Gould, 40 cts. Freeman Pehher, 37 cts. - - -	1 22		
Seventeen persons, 25 cts. each, - - -	4 25	41 97	
<i>Ware and neighboring Towns</i> . For. Miss. Soc. by the Rev. E. Porter, - - -	50 00	378 52	
<i>Wareham</i> , Ms. Hea. Friend Soc. for JOHN ELLIOT, by Thankful Burgess, Treasurer, - - -	8 00	98 00	
<i>Weathersfield</i> , Ver. Young Men's Soc. for American Indians, by John Fellows, Treasurer, - - -	3 10	52 94	
<i>Westborough</i> , Ms. Monthly concert, by the Rev. E. Rockwood, - - -	12 00	32 00	
<i>Western</i> , Ms. A contribution, by the Rev. Joseph Vaill, - - -	15 50		
<i>Westfield</i> , Ms. Fem. Cent Soc. for the Sand. Isl. mission, - - -	5 50	29 86	
Charity box kept by Mary Ann Collins, a little girl 3 years old, for the Cherokee children, - - -	2 00		
<i>Westford</i> , N. Y. Fem. Char. and Praying Soc. for the For. Miss. Sch. by the Agent, - - -	20 00		
<i>West-Hampton</i> , Ms. A contribution, by the Rev. John Woodbridge, - - -	20 00		
<i>Williamsburg</i> , Ms. From the following persons, by Rev. John Woodbridge, viz. John Wells 5; Bodman and Hopkins \$2, \$7 00 Perez Graves, 2, Asa White, Esq. 2; Elisha Hubbard, \$1, 5 00 Elnathan Graves, Saml. Graves, Rev. Henry Lord, Moses Nash, John Graves, Samuel Nash, Thomas Mayhew, Stephen Hyde, Dr. E. Nash, Benj. Munson, \$1 each, 10 00 Saml. Cole, 25 cts. Dr. G. Mayhew, 50 cts. a friend of mis. for Am. Indians, 50 cts. - - -	1 25	23 25	
<i>Wilmington</i> , Del. Fem. Harmony Soc. by Mrs. A. M. Macmullen, for ANN PORTER and ELIPHALET WHEELER GILBERT, at Brainerd, - - -	30 00	72 00	
<i>Windham</i> , Ver. Fem. Cent Society, remitted by the Rev. W. Goodale, - - -	12 00	44 00	
<i>Windham County</i> , Ver. Three small children, by Mr. J. R. Barbour, - - -	75		
<i>Windsor</i> , Ver. Josiah Hawley, jun. 50 cts. friend of missions, 25 cts. - - -	75		
<i>Windsor</i> , Ms. Mr. Ephraim Ford, for the mission at Elliot, by the Rev. Gordon Dorrance, - - -	5 00		
<i>Worcester</i> , Ms. The following by the Rev. C. A. Goodrich, viz. A friend, 10; Elisha Flagg, 3; Wm. Warden, \$1, \$14 00 Will. Coolidge, 1; Ebenezer Mower, Cyrus Merrick, Simeon Bast, Mr. Eagle, \$2 each, - - -	9 00		
N. Heard, jun. \$5; John W. Hubbard, \$3, - - -	8 00		
Calvin Darby, William Wheeler, Charles Wheeler, \$1 each, - - -	4 50		
J. Jennison, \$1 50, - - -			
The monthly concert of prayer, - - -	32 71	68 21	

Total,

42 00

78 00

71 38

57 89

12 37

16 00

52

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94

00

86

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00

A Society of females, for MARTIN LUTHER, 2d payment,	-	12 00	24 00
A Society of Do. for JOHN CALVIN, 2d payment,	-	10 00	22 00
Worcester County, Ms. Char. Soc. by the Rev. Joseph Goffe,	-	204 00	1,481 56

Places of residence unknown.

June 3. A friend of missions,	-	15 00
5. L. G. avails of jewelry sold,	-	5 50
12. A friend of missions, by T. Dwight, Esq.	-	1 00
Another friend of do. by do.	-	10 00
Another friend of missions, by do.	-	3 00

Amount of donations from May 21, to June 20, \$ 4,371 23.

A box of clothing is stated to have been sent last summer from Lancaster, N. H. for the Brainerd School, by the way of Portland. It is presumed, that this is one out of three or more boxes, which have been received from Portland, at different times, without any accompanying letter, or any notice from the donors. A number of boxes have been received, in like circumstances, from other places; generally with a direction on the box, stating to what mission it was intended to be sent. All boxes, &c. received before the 19th of February last, have been forwarded, according to directions, in cases where directions were communicated, and to the places where most needed, when no directions were given.

It is particularly requested, that all boxes, &c. designed for any of the missions of the Board, should have a fairly written or printed direction on the boxes themselves, with the names of the places from whence they are sent; and that they should invariably be accompanied by a schedule of contents, with the directions, &c. to be left with the Treasurer. In several instances, boxes have reached our missionaries, without any indication from whence they were received, or any communication to the Treasurer on the subject. It will be seen at once, that donations sent in this manner cannot be properly acknowledged. Sometimes it has been ascertained, that a verbal message was sent; but such messages are very insecure and liable to mistake. Sometimes written directions are contained in the boxes; and this is very well, so far as the missionaries are concerned, but it is of no use to the Treasurer, as the boxes are generally sent forward unopened. It is desirable that every box should contain a schedule for the use of the missionaries.

The following boxes have been received since our last publication.

A box of clothing from Canton, Ms. containing 46 garments, 10 pair of hose, and 28 yards of cloth, forwarded by Miss Frances Crane.

A box of clothing from ladies in Winchendon, by Mrs. Whiton & Mrs. Pillsbury, value \$18.

A box of clothing from the Female Western Mission Society, Worcester, containing 56 garments, 33 pair of stockings, 3 pair of shoes, and a hat, for the benefit of our western Indians.

A trunk of clothes for the Choctaw Indians was received in Oct. last from Brimfield, valued at nearly \$40.

A box of clothing containing 35 articles, presented by the Acton, Ms. Female Mite Society, for the mission at Brainerd. Supposed value \$18.

A box of clothing from the Doreas Society of Hawley, Ms. containing blankets, sheets, &c. together with wearing apparel, either for Brainerd or Elliot. Estimated value, \$68 88, by Polly Grout, Treasurer.

A box from Shelburne, Ms.

A box from ladies in Medway, for the mission at Elliot, by Mrs. Ide.

A box from Nelson, N. H.

A box from the Female Reading Society in Croyden, N. H. for the mission at Brainerd, by Hannah Haven, Secretary.

The Board are under peculiar obligations to the Rev. Mr. Jenks for several donations of books; but particularly for his valuable addition to the Library of the Palestine Mission as described in the following letter; which was written to the Treasurer, in answer to a request, that a list of the books might be furnished to be preserved.

Boston, June 23, 1820.

MY DEAR SIR,

I must acknowledge myself remiss in not furnishing you before with a catalogue of the volumes &c. contributed to the library of our missionaries to Palestine, from my own collection. It may prevent your sending duplicates, and assist in forming an estimate of what would still be desirable.

The manuscripts consisted of

1. A sheet of paradigms of Syriac nouns and verbs.
2. Do. Do. Persian Do. Do. in the *Mustaleek* hand, as Sir W. Jones's grammar, of which they had a copy, was printed in the *Nuskh*. Note S. Rousseau's ed. is in Taleek.
3. A Comparative view of the ancient and modern order of the Arabic alphabet with that of the Hebrew.
4. A collection of about 16 alphabets, mostly Oriental, including the Estrangelo-Syriac, and Spanish and Italian Rabbinic Hebrew.

The volumes were,

1. Basnage's History of the Jews—A continuation of Josephus—translated by Taylor, folio. I thought this indispensable.
2. Mosheim's Ecclesiastical History, Eng. ed. Dr. Maclaine's tr. 6 vols. 8vo.
3. *Limborchi Amica collatio cum Judeo erudito* (Orobio) 4to.
4. *Maimonidis Porta Mosis*, ab Edv. Pococke. 4to. This work consists of the several prefaces to works of Maimonides, which elucidate rites and ceremonies of the Jews, and was written by him in Arabic. Dr. P. has published it in the Hebrew character, and enriched it with most valuable, learned notes, frequently quoted by Sale in the prolegomena to his translation of the Koran.
5. Heron's abridgment of Niebuhr's Travels in Arabia—being an abridged translation of his "Description de l'Arabie."—2 vols. 8vo. It has plates, but not, like the original Copenhagen edition, fac similes of Arabic writing. Nor, I think, had the late Dr. Bentley's copy, 4to. 2 vols. which was printed in Paris. But Dr. Vaughan of Hallowell has a copy of the original, with Michaelis "Questions aux Voyageurs." 4to.
6. Lady Mary W. Montague's Letters from Turkey. 2 vols. in 1. Paris, 12mo.
7. *Relandi Palestina*, royal 4to. Very fine ed. of a work, which I cannot but think will be found exceedingly useful, as it contains the Arabic names of places in Palestine, in addition to the ancient Hebrew, and modern European.
8. *Erpenii grammat. Arabica*, ed. Schultens. 4to. This work and this ed. are highly commended by Sir W. Jones. There is in this copy the Clavis Dialectorum of Schultens, elucidating Hebrew by Arabic.
9. *Buxtorfi Lexicon Chaldaicum et Syriac*. 4to. I believe the Mission library has a Syriac New Testament, and Michaelis's Syriac grammar. I spoke with Mr. Parsons about the latter, and think he procured it.
10. Abp. Wake's "Apostolical Fathers." 8vo.
11. "Clementina"—the Apostolical Constitutions, and several small works of the Apostolical Fathers, Ignatius and Polycarp and others, Gr. and Lat.
12. *Justini Martyris Apologiae duae*, ed. Thirlbii. folio. The best ed. This copy formerly belonged to the late Pres. Stiles.
13. *Clementis Alexandrini opera quae extant*, ed. Sylburg. folio. Gr. Abp. Potter's ed. would have been here useful, but I had no other than this.

The books presented the Ceylon Mission were, [These books were acknowledged in our number for June 1819.]

Permit me, while mentioning these last articles, to remark, that I was a little surprised to find in a Missionary report a rather slight estimation put on the Portuguese language. The reason of my handing the Portuguese vols. in was, that it seemed the only new language, which could be studied on the passage—and a mean of access to a large population of the maritime coast in Ceylon and India generally. Hyde, in his treatise de rel. vet. Persar. remarks, "*Patres Jesuitae ad Orientales Missiones destinati, ex quacunque Natione fuerint, jubentur primo addiscere Linguam Lusitanicam, et deinde Linguas Gentium ad quas mittuntur.*" This was my object. But the missionaries, doubtless, at least by this time, know best what is most useful for them.

That the Great Head of the Church may bless them, and all others engaged in advancing His cause and kingdom, and smile on your various labors, and those of your beloved and respected associates, is still, my dear Sir, the constant prayer of

Your affectionate friend,

WILLIAM JENKS.

NOTICES OF THE SANDWICH ISLANDS.

FOR several years past, the Sandwich Islands have presented objects of great curiosity to the inquisitive philanthropist. Since a Christian mission from this country to these islands has been contemplated, and especially since the sailing of the missionaries last October, a general interest has been felt with respect to every thing, which relates to the civil polity, and present condition of the natives; as the reception of our brethren might be much affected by these things.

When the Thaddeus sailed, intelligence had not been received of the death of the old king *Tamaahmaah*, though such an event was considered as likely to take place soon. The life and activity of this man, his acquisition of property and power, and the order and subordination which he had enforced, have for many years attracted no small attention in Europe and America, and his name frequently appears in English reviews.* We have conversed with many captains and others, who had been long and particularly acquainted with him. They unite in declaring, that he was a man of extraordinary talents; and that, with superior advantages, he might have made a great statesman. He was very fond of property, and of commerce as the means of obtaining it. Towards

* It has been spelt *Tamaahmaah*, *Tamaamaha* and *Tamahama*; and is generally pronounced by sea-captains *Tam-ma-am-ma*, with the accent on the first and third syllables; and the vowels and consonants as in the two first syllables of the word *tamarind*.

the close of life his avarice became more intense, as is generally the case with avaricious men, in all parts of the world. He hoarded Spanish dollars, and almost every kind of personal property, which was not immediately perishable. He had large stone-warehouses filled with dry-goods, axes, hoes, fire-arms, and other instruments of defence and offence. He had a fort, with guns mounted, and sentinels regularly on duty. He owned three brigs, a schooner, and several small craft. His control over the persons, and property of his subjects was absolute. To maintain this control it was a part of his policy to keep them poor and dependent, and to exercise his power continually. To his chiefs he granted certain privileges. One of them named *Krimakoo*, was always called his prime minister by the English and Americans, and was by them nicknamed *Billy Pitt*. He is described by all as being an able, intelligent, and faithful agent. The principal queen is also said to be a shrewd sensible woman, and to have exerted great influence. The late king was also high priest, an office which he assumed many years ago, to obtain and secure his political authority. He was very strict in the performance of his sacerdotal functions, though it is supposed that the ceremonies of his religion were perfectly unintelligible even to the natives, and that he had no sort of confidence himself in the system.

Tamaahmaah was a strong athletic man till near the close of life, when he became quite emaciated, and died of a gradual decay. He was apprehensive of his approaching dissolution, appointed his only remaining son to succeed him, established his chiefs in their accustomed privileges, associated *Billy Pitt* and the principal queen with the young prince as advisers, and left the world without any fear that the succession would be disturbed. His subjects made a great lamentation over him, and many of them have these words *tattooed*, that is, pricked into the skin of their arms and breasts with indelible ink, in large Roman letters: OUR GREAT AND GOOD KING 'TAMAAHMAAH DIED MAY 8, 1819. The age of the old king is supposed to have been about 70; the young king is about 23. His name is *Reco-reeo*, and he has assumed that of his father.

The preceding facts are stated as introductory to others of a much more interesting nature, and which seem to have a most auspicious bearing on the mission, which left our shores attended by so many prayers, and has been the object of so much affectionate solicitude.

Early in the month of November, the young king, (who had himself been inducted into the office of high-priest before his father's death, with a view to preserve his political influence,) came to the resolution to destroy the whole system of idolatry. It is supposed that this was done with full deliberation, with the consent of all who had any voice in the government, and without any opposition from the people. With respect to these transactions, we have the most explicit statements from two eye-witnesses, masters of vessels, who have long been conversant with these islands, captain Blair, and captain Clark, both of Boston. When the resolution was taken, orders were issued to set the buildings, and inclosures consecrated to idolatry, on fire; and while the flames were raging, the idols were thrown down, stripped of the cloth hung over them, and cast into the fire; and, what is still more marvellous, the whole *taboo* system was destroyed the same day. The sacred buildings were, some of them, thirty feet square. The sides were formed by posts 12 or 14 feet high, stuck into the ground, and the intervals filled with dry grass. The roofs were steep, and thatched with grass, in such a manner as to defend from rain. The *morais*, or sacred inclosures, were formed by a sort of fence, and were places, where human sacrifices were formerly practised. Before these inclosures stood the idols, from 3 to 14 feet high, the upper part being carved into a hideous resemblance of the human face.

The *taboo* system was that, which was perpetually used to interdict certain kinds of food, the doing of certain things on certain days, &c. &c. in short to forbid whatever the king wished not to be done. On some subjects the *taboo* was in constant operation, and had been, very probably, for thousands of years. It forbade women and men to eat together, or to eat food cooked by the same fire. Certain kinds of food were utterly forbidden to the women; particularly pork and plantains, two very important articles in those islands. At the new moon, full, and quarters, when the king was in the *morai*, performing the various mummeries of idolatry, it was forbidden to women to go on the water.

Every breach of the *taboo* exposed the delinquent to the punishment of death. But so well was the system understood by the people, and so great was the dread of transgression, that the taboo laws were very rigidly observed. We have said, that the *taboo* system has probably been in operation thousands of years. Our reasons for thinking so are these. The same system prevailed in the Society Islands, at the distance of three thousand miles nearly, and in New Zealand, at the distance of five thousand miles; while the New Zealanders have been so long separated from the Sandwich Islanders, that the languages of the two classes of people have become exceedingly different. The inhabitants of these remote islands probably never had any communication with each other till very recently, and now in European and American vessels only. But they must have descended from the same race of men, after the taboo system had been formed and was in full operation. This must have been long ago; but how long it would be useless to conjecture.

Captains Blair and Clark left Owhyhee about the 25th of November, and carried down to Woahoo and Atooi the king's orders to burn the monuments of idolatry there also. The order was promptly obeyed in both islands. In Atooi the *morais* and all the consecrated buildings, with the idols, were on fire the first evening after the order arrived.

The people of all these islands had heard what had been done at the Society islands; and there is no doubt that Providence made use of this intelligence to prepare them for so wonderful a change. Capt. Blair informs us, that a native chief, named *Tiamoko*, called by Americans *Governor Cox*, has been for some time inclined to speak very contemptuously of the whole system of idolatry. He was the chief man in the island of Mowee. The chiefs and people in all the islands expressed a desire that missionaries might arrive, and teach them to read and write, as the people of the Society Islands had been taught. Tamoree, king of Atooi, and father of George, who went with the missionaries, was particularly desirous that teachers should arrive. He was very anxious to see his son, and has sent one of his subjects, by a vessel now on her way from Canton to Boston, with an express order for George to return. He has also manifested a great wish to visit Pomarre, at Otaheite, and see for himself the change that has taken place there.

Both captain Blair and captain Clark, who have been acquainted with these islands for more than 20 years, are confident, that the missionaries will be joyfully received by the natives; that now is the very time for their arrival; and that their services are peculiarly necessary to introduce the truth after the destruction of idolatry.

It is hoped that the missionaries arrived and were landed at least two months ago. What trials, or what encouragements, they have met with, we know not. To the care and direction of a merciful Providence let them be commended daily by all the friends of missions.

COLONIZATION SOCIETY.

It is known to the Christian public, that the American Colonization Society sent forth their first band of emigrants in the ship *Elisabeth*, some time in December last. The ship and passengers arrived safe at Sierra Leone, and proceeded down the coast to Sherbro, where they landed and fixed upon a place of residence.

We are informed, that it is contemplated, to send out a reinforcement of 500 people of color in the course of the ensuing autumn. The Rev. JOSEPH R. ANDRUS is engaged as an agent of this Society to accompany the emigrants. This gentleman was educated at Middlebury College, Ver. and was a hopeful subject of one of those revivals of religion, with which Middlebury and the college have been visited. He pursued his theological studies one year at New Haven, under the direction of the late Dr. Dwight; two years at Andover, in the Theological Seminary; and one year at Bristol, R. I. with the Rev. Bishop Griswold. He subsequently received Episcopal ordination.

While in college, and from that time to this, his mind has been intent upon doing good to the oppressed and degraded Africans. Notwithstanding several invitations to remain in this country as a clergyman, he has lately taken leave of his father and mother, whose only child he is, to go far hence, and carry the Gospel to a benighted continent.